



05 Deuteronomy - 2015

Skip Heitzig

Before entering the Promised Land, Moses reminded Israel of their history and the covenant they made with the Lord. The book of Deuteronomy details that covenant, looking at God's promises of cursing and blessing. In this study, Skip Heitzig unpacks those promises and explores the truths found in this still-relevant book of law.

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MESSAGE SUMMARY

As we kick off our series in Deuteronomy, we see how this book is not just a repetition of previous accounts, but a safeguard against God's truths being forgotten or neglected over time. In this first chapter, Moses recapped the four-step journey that led the Israelites to wander in the wilderness for nearly forty years.

DETAILED NOTES

I. Introduction

- A. History has proven that truth and principle can either be forgotten or neglected
 1. Incrementally
 2. In institutions: Harvard University
- B. Here in Deuteronomy, we have all that we have learned so far in the Old Testament told to us again
- C. *Deuteronomy*: two Greek words
 1. *Deuteros*: second
 2. *Nomion*: law
- D. Deuteronomy is not a repetition
 1. Moses was recapping, instructing, and applying it
 2. Why a second time?
 - a. The first generation, except for Moses, Joshua, and Caleb, had died
 - b. Moses gathered the second generation just east of the Jordan River before entering the land and went over some things again
 3. Theme of this book: Deuteronomy 6:12
- E. Moses was 120 years old in this book
 1. Deuteronomy takes place in less than a month
 2. Moses gave three farewell messages
- F. Outline of Deuteronomy
 1. Review of the past: chapters 1-4
 2. Requirements for the present: chapters 5-26
 3. Readiness for the future: chapters 27-34
- G. A story about what God has done in the past, what God is doing in the present, and what God will do in the future
 1. Historical, legal, prophetic
 2. Moses was giving a briefing to the next generation

II. Deuteronomy 1:1-18

- A. Hebrews call this book *Devarim*

1. Means *the words*
2. Named after the first few words of the book
- B. East of the Jordan River just above the Dead Sea
- C. Eleven-day journey (v. 2)
 1. Distance in the Bible is usually computed by the time it takes to get from one place to another
 - a. Traveled by foot about twenty miles a day
 - b. Traveled by camel about thirty to thirty-five miles a day
 - c. Caravan was twenty to twenty-five miles a day
 2. They turned an eleven-day march into a forty-year meander
 - a. From marching to meandering to menacing
 - b. Assaulting and complaining against God Himself
- D. Chapter I outline
 1. Sojourning from Mount Sinai
 2. Sharing the load (see Exodus 18)
 3. Sending out the spies
 4. Sinning against God
- E. Sojourning
 1. "You have dwelt long enough at this mountain" (v. 6)
 - a. Sometimes God has to say that to you
 - b. You get into a routine, but the Lord has more territory for you to cover
 2. *The South* (v. 7): Hebrew *Negev*
 3. Moses let the new generation know the original boundaries of the Holy Land
 - a. Never in their history has Israel enjoyed these boundaries
 - b. God promised the Jews 300,000 square miles of land
 - c. At their peak under David and Solomon, only occupied 30,000 square miles
 - I. One-tenth of all that God promised them
 - II. A gift that is given to you has to be opened
 - III. God gifted them the land, but they had to appropriate it
 - IV. They will do it at some point in the future
 - d. Ephesians 1:3; 2 Peter 1:3
 - I. God has given you so much
 - II. It's yours, but are you enjoying and experiencing it?
 - III. "Most Christians, concerning the river of experience, are only up to the ankles; some others have waded until the stream is up to the knees; a few find it chest deep; and only a few—oh! how few!—find it to be a river to swim in, the bottom of which they cannot touch" —Charles Spurgeon
 - IV. What's your experience with the Lord like?
 - V. Go on an adventure with God; take Him at His Word
- F. Sharing
 1. *You* (v. 9): the collective *you*, the children of Israel
 2. Genesis 15
 3. Exodus 18: threshold moment for Moses
 - a. Moses' father-in-law Jethro told him what he was doing was not good
 - b. Moses had become a professional problem solver

- c. One man, no matter how gifted, cannot bear ministry alone
 - d. God never designed one person to be a one-man show; you need a team
- 4. "I would rather put a thousand men to work than do the work of a thousand men" —D.L. Moody, paraphrased
- 5. Ministry: there's always more to do; it's never done
- 6. The burden of ministry must be borne by many, but they must be carefully selected
 - a. Numbers 11:16-17
 - b. Parallel principle in the New Testament: Acts 6
 - c. Manage your life by what's important, not by what's urgent
 - d. The word "no" is a spiritual word
- 7. After three and a half years of public ministry, Jesus could say, "It is finished" (John 19:30)
 - a. John 17:4
 - b. How could Jesus say this? Because there was a qualification
 - I. All that *the Father* gave Him to do
 - II. He lived day-by-day in the Father's will
 - III. *Tyranny of the Urgent* by Charles E. Hummel

III. Deuteronomy 1:19-46

A. Sending out the spies

- 1. Kadesh Barnea was the staging area where they camped to spy out the land
- 2. Verse 22: though this plan sounds practical, it was nothing less than an act of fear and unbelief
 - a. God spied out the land and told them to go get it
 - b. Isn't God's word good enough?
 - c. They listened to man's word and wandered for thirty-eight more years
- 3. Joshua, one of the two spies who came back with a good report: sent only two spies into Jericho
- 4. Went north into the Valley of Eschol
 - a. *Eschol* means *cluster*
 - b. Brought back a big cluster of grapes
- 5. From marching to meandering to menacing: complaining in their tents

B. Sinning

- 1. Did they not remember the great deliverance or the Red Sea?
- 2. "Ten thousand mercies are forgotten in the presence of a single, trifling privation" —C.H. Mackintosh
- 3. *Caleb* means *bold, impetuous, or dog*
- 4. This event would be immortalized throughout the rest of Scripture as "the rebellion"
 - a. Psalm 95
 - b. Those who are pardoned can still become hardened
 - c. God will bless His people within the limits placed on Him by their sin
 - d. Matthew 13:58
- 5. Joshua and Caleb saw the exact same things the other ten spies saw
 - a. But they measured it differently
 - b. Two measured the difficulties by the greatness of God; the ten measured the difficulties by the weakness of man

6. Moses was humble, meek
 - a. Numbers 12:3
 - b. But he had a seething temper
 - c. He flew off the handle and misrepresented God; Numbers 20:1-13
7. The first generation used their children as an excuse for their disobedience
 - a. They were saying God didn't take good care of their children
 - b. God said He would bring those children into the land

Figures referenced: Charles Spurgeon, D.L. Moody, Charles E. Hummel, C.H. Mackintosh

Greek/Hebrew words: deuterios, nomion, Devarim, Eschol, Caleb

Cross references: Genesis 15; Exodus 18; Numbers 11:16-17 ; 12:3; 20:1-13; Deuteronomy 1; 6:12; Psalm 95; Matthew 13:58; John 17:4; 19:30; Acts 6; Ephesians 1:3; 2 Peter 1:3

Topic: Promised Land

Keywords: truth, principle, law, Promised Land, Holy Land, ministry, work, God's Word, the rebellion, sin



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MESSAGE SUMMARY

In Deuteronomy 2-3, Moses continued to recount the Israelites' journey through the wilderness to the next generation so they would remember the Lord's promises and faithfulness. As we look at some of the insurmountable odds the Israelites faced, we're reminded that we don't fight for victory, but from victory.

DETAILED NOTES

I. Introduction

- A. Moses was at the end of his race
- B. On the border of the Promised Land, he retold the story of the major events of the last forty years to the second generation
- C. Three courses of speeches
- D. The book of Deuteronomy
 1. Chapters 1-3: review of the past
 2. Chapters 4-26: regulations for the present
 3. Chapters 27-34: readiness for the future
 4. Historical, legal, and prophetic

II. Deuteronomy 2

- A. The Israelites had been wandering
 1. Deuteronomy 1:6
 2. Moses recounted the journey for them
 3. Do you ever feel like the Lord is telling you, "You've gone around in circles long enough"?
- B. Esau was the firstborn twin brother of Jacob
 1. He would have had the birthright; Genesis 25:29-34
 2. Genesis 27
 3. God promised to give the land of Israel to Abraham, Isaac, and Jacob and his descendants (twelve tribes of Israel)
 4. God also promised to give land to Esau
 5. God keeps His promises, even to people like Esau
 6. The area that the descendants of Jacob were promised is one-sixth of 1 percent of the area that the Arabs (descendants of Esau) have settled
 7. Acts 17:26
 - a. God determines where people live
 - b. Wars happen because people want to mess with those boundaries
- C. Verse 6: the manna had ceased

1. It was time for them to grow up and participate
 2. Part of our growth is that God changes the way He provides for us; He wants us to be actively involved
 - D. Verse 7: forty years of history in a nutshell from God's perspective
 1. God always provides our needs, not our greeds
 2. Psalm 23:1
 - E. Elath: used by Solomon and Jehoshaphat for trade
 - F. Verse 8
 1. Numbers 21:3-4
 2. They got discouraged because it was a hard, grueling way
 - G. The Emim were giants; *Emim* seems to be a Moabite term that literally means *the terrible men*
 - H. The Israelites wandered because they rebelled
 1. Numbers 13-14
 2. Referred to throughout the Old Testament as "therebellion"
 3. They murmured and complained in their tents
 4. They went from marching to meandering, from being a witness to being a group of whiners
 5. We make our journey harder when we complain against and disobey God
 6. When you complain, you're saying, "God isn't sovereign anymore"
 - I. From the time of Abraham, giant people dwelt east of the Jordan River, then migrated south to the land of Moab
 - J. The ten spies' report
 1. Numbers 13:33
 2. The truth was the people of Canaan were terrified of the children of Israel
 3. Joshua 2:8-9
 4. Whenever you disbelieve the promises of God, you'll waste your time
 - K. The children of Israel took over the land of Sihon and Heshbon
 1. Poetic justice: the Moabites had stolen it from the Ammonites years before
 2. Piece of poetry immortalized Israel's dispossession of the Moabites
 3. Chemosh was worshiped in this area
 - a. The god of war
 - b. God dispossessed them because of a demonic worship system
 - I. Solomon built a shrine to Chemosh; 1 Kings 11:7
 - II. Josiah; 2 Kings 23
- III. Deuteronomy 3
- A. Bashan = Gilead; fertile and lush
 - B. Sihon and Og
 1. These names were passed down throughout the history of Israel
 2. They proved God's faithful promises
 - C. Victory against Og: insurmountable odds
 1. That's the history of the nation of Israel
 2. What are the insurmountable odds that you are facing?
 - a. Can you grab hold of this lesson?
 - b. "One with God is a majority" —Martin Luther
 - D. Standard cubit is eighteen inches; thirteen and a half feet is 162 inches

- E. The children of Israel were in control of the entire Transjordan area before they even crossed the Jordan River
 - 1. This should have been an encouragement to them
 - 2. Two and a half tribes settled east of the Jordan
- F. Joshua and Caleb
 - 1. The only two besides Moses who survived the forty-year march
 - 2. The two spies who gave a good report of faith
 - 3. Joshua took over for Moses; Joshua 1
 - 4. You're in a battle—that's life
 - 5. But you're not fighting for victory; you're fighting *from* victory
- G. From Mount Pisgah, you can see all throughout the land
 - 1. Moses was right at the finish line
 - 2. He again brought up going into the Promised Land
- H. There's always a time for the new generation to take it
 - 1. There's always a time for the old generation to quit looking to themselves and instead want to pass it on
 - 2. Christianity began as a youth movement; the disciples were young
- I. Numbers 20
 - 1. Moses disobeyed God
 - a. Your emotions can get the best of you and trump submission
 - b. Whenever emotion trumps submission, there's a degeneration
 - c. Emotion out of control can ruin it for you
 - d. Ephesians 4:26
 - e. 1 John 2:15
 - 2. Moses misrepresented God
 - 3. Moses elevated himself way too high: "must we bring water for you out of this rock?" (v. 10, emphasis added)
- J. Moses' prayer was eventually answered: the transfiguration (see Matthew 17; Mark 9; Luke 9)

Figures referenced: Martin Luther

Cross references: Genesis 25:29-34; 27; Numbers 13-14; 20; 21:3-4; Deuteronomy 1:6; 2-3; Joshua 1; 2:8-9; 1 Kings 11:7; 2 Kings 23; Psalm 23:1; Matthew 17; Mark 9; Luke 9; Acts 17:26; Ephesians 4:26; 1 John 2:15

Topic: Promised Land

Keywords: Promised Land, wanderings, wilderness, Israel, providence, the rebellion, complaining, battle, victory, generations, disobedience, emotions



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MESSAGE SUMMARY

The book of Deuteronomy is basically a series of farewell speeches given by Moses to the next generation of Israelites. In the first section of chapter 4, we see how remembering our past is the key to living in obedience to God as well as passing on our legacy, and we take a look at the difference between the old and new covenant.

DETAILED NOTES

I. Introduction

- A. Essentially, Deuteronomy is Moses giving a long farewell
 - 1. Exodus 4:10
 - 2. Moses became very articulate
 - 3. Not only did he speak; he spoke a lot
- B. Deuteronomy is Moses telling the next generation what he had seen the Lord do
 - 1. The previous generation had died in the wilderness
 - 2. There comes a time when the new generation needs to hear from the previous generation what God did
 - a. It gives that younger generation an anticipation
 - b. Moses was stimulating the taste buds of the next generation

II. Deuteronomy 4:1-18

- A. Deuteronomy is divided into three speeches given in about a month's time
 - 1. Chapter 1-3: a review of the past
 - 2. Chapter 4-26: regulations for the present
 - 3. Chapter 27-34: readiness for the future
 - 4. This is a healthy model for our lives
 - a. In touch with your testimony
 - b. What is God doing now in your life?
 - c. The best really is yet to be
 - d. You can conquer anything
- B. Verse 2: don't mess with God's Word
 - 1. The Bible is God's revelation
 - 2. Some people make God's revelation a smorgasbord
 - 3. Matthew 5:17
 - 4. Revelation 22:18-19
 - 5. One of the healthiest things we could ever do together is study the Bible
- C. Baal of Peor: a judgment of God on the people of Israel
 - 1. *Baal* means *lord, master, ruler*

2. Peor: a mountain east of the Jordan in Moab
 3. Numbers 22-25
 4. Revelation 2:12-14
- D. Verse 4: true on more levels than just the physical
1. Those who love the Lord are *alive*
 2. There's a certain kind of life that sets you apart from other people
- E. Satan has a strategy
1. For thousands of years, he has studied human nature
 2. Job 1:8: "You have been studying Job lately, haven't you, Satan?"
 3. Luke 22:31
 4. Satan's motto: If you can't beat them, join them—be part of them
 - a. Jesus was betrayed by one of His own associates
 - b. Rome fell from within
- F. God was making a point
1. God revealed Himself to these people, but they never saw Him
 2. They did see the work of God
 3. Moses wanted them to:
 - a. Remember
 - b. Retell
 - I. Psalm 127:3
 - II. Proverbs 22:6
 - I. *Train* means to stimulate the taste buds
 - II. Hebrew word *chanak*, to put something into the mouth of another
 - III. Arabic custom: taking date honey on the tip of your finger and touching it to a newborn's lips
 - IV. Stimulate your children to godly living
 - c. Radiate
 - I. Other nations would check them out
 - II. Canaanite religions believed that the most supreme deities didn't care about people on earth
 - III. Isaiah 49:6
- G. Exodus 19:8
1. Deuteronomy 5:29
 2. God recognized they were unable to keep His law; no generation would be able to do it
 3. The law was given:
 - a. To reveal who God is
 - b. To reveal mankind's weakness
 - I. Matthew 19:16-22; Mark 10:17-22; Luke 18:18-23
 - II. The law reveals your flawed character
 - III. Romans 3:19-20
 - IV. God's law revealed their sinfulness and made them look forward to the solution: Jesus Christ
 - V. Galatians 3:24
 - I. *Tutor* = *paidagōgos*
 - II. A household slave who superintended children

- VI. Don't try to go back under the law
- H. A historian referred to the ancient Jewish people as ear people rather than eye people
 - 1. The art of listening without seeing is lost in this generation
 - 2. Romans 10:17
 - 3. Exodus 19 wasn't a beautiful event; it was a dreadful event
- I. Difference between the church and the synagogue
 - 1. The church: assembly of believers in Jesus Christ
 - 2. The synagogue: Jewish people who believe in the revelation of God through the Torah; believe the Law is eternal
 - 3. The church
 - a. That covenant pointed to a better covenant; Jeremiah 31:31-32
 - b. The covenant of grace; John 1:17
 - c. Mount Sinai is great; Mount Calvary is better
 - d. Hebrews 1:1-2
- J. Verses 15-18: second commandment
 - 1. The first commandment forbade them to worship a false god
 - 2. The second commandment forbade false worship of the true God
 - a. Not only worship God exclusively; worship God correctly
 - b. There's no image you could ever create that represents God
 - c. Strict Jews take this to heart
 - 3. The strict interpretation of the second commandment led indirectly to the crucifixion of Christ
 - a. Pontius Pilate made a couple mistakes as governor of Judea
 - I. Paraded image of Caesar through Jerusalem; a group of people was willing to die in protest
 - II. Shields bore an emblem of Tiberius Caesar; Caesar himself demanded Pilate remove them
 - b. John 19:12
 - c. Pilate finally gave in and had Jesus crucified; Luke 23:23

Figures referenced: Pontius Pilate, Tiberius Caesar

Greek/Hebrew words: baal, chanak, paidagógos

Cross references: Exodus 4:10; 19:8; Numbers 22-25; Deuteronomy 4:1-18; 5:29; Job 1:8; Psalm 127:3; Proverbs 22:6; Isaiah 49:6; Jeremiah 31:31-32; Matthew 5:17; 19:16-22; Mark 10:17-22; Luke 18:18-23; 22:31; 23:23; John 1:17; 19:12; Romans 3:19-20; 10:17; Galatians 3:24; Hebrews 1:1-2; Revelation 2:12-14; 22:18-19

Topic: Remembrance

Keywords: generation, past, present, future, God's Word, revelation, Scripture, the Bible, Balaam, Satan, the Devil, remember, train, the Law, grace, covenant, image



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MESSAGE SUMMARY

Every person is hardwired to be a worshiper, but we often worship the wrong things or worship God in the wrong way. In Deuteronomy 4-5, Moses transitioned from reviewing the Israelites' past to offering regulations for their present, touching on true worship and God's character before reviewing the Ten Commandments.

DETAILED NOTES

I. Introduction

- A. What do you picture God as?
- B. We live in a world that continually creates God in their image rather than responding as God's creation made in His image
 - 1. Usually the picture you have is inadequate
 - 2. John 1:1
- C. Israel had a problem throughout its history: making images
 - 1. Peer pressure: other nations had visual representations
 - a. Psalm 115:2-8
 - b. You become like what you worship
 - 2. Personal loss: you have lost the awareness of the presence of God
 - a. You are desperately trying to regain that awareness
 - b. If you have a living, abiding relationship with the Lord, you don't need a reminder
- D. An idol is anything that takes the supreme place of God in your life
- E. 1 John 5:21

II. Deuteronomy 4:15-43

- A. Verse 19: Mankind is hardwired to be worshipers
 - 1. Ecclesiastes 3:11
 - 2. Romans 1:25
 - 3. The heavens were a fascination to ancient peoples
 - a. God can use this impulse
 - b. Magi
 - I. Babylon: originator of the idea that the heavenly bodies controlled life on earth
 - II. Herodotus: magi were a priestly caste of the Medes
 - III. Matthew 2
- B. Egypt: "the iron furnace" (v. 20)
 - 1. For refining gold

2. Rabbis' interpretation: shows that the Israelites were God's precious people and God used the experience to make them better
- C. Verse 23: What about art?
 1. If this does refer to art, then God has a problem: He ordered art to be made for the tabernacle
 2. God didn't violate His command
 - a. Those images were not used to remind people to worship God; they didn't represent God
 - b. The tabernacle was a model of heaven
 - I. Hebrews
 - II. Revelation 1-5
 3. When something becomes an aid in your worship, it can become bad
 - a. Bronze serpent
 - b. Numbers 22:4-9; 2 Kings 18:4
- D. Verse 24: quoted in Hebrews 12:29
 1. *Jealous* is Hebrew word *qanna*, to get red in the face
 2. Describes someone who stakes their claim of ownership over something to guard it
 3. Jealousy isn't always a sinful act
 4. 2 Corinthians 11:2
 5. Everything that fire touches becomes like the fire: consumed
- E. *Grow old* (see v. 25) literally means *grow stale*
 1. As you grow old, make sure you don't grow stale
 2. Stay fresh and enlivened
 3. Prosperity becomes a narcotic
- F. 722 BC: ten tribes in the north taken captive by the Assyrians
 1. 586 BC: Judah deported by Babylonians
 2. A prediction of the sin cycle
 - a. Apostasy: settled, soft, sassy
 - b. The Lord forsakes them: expelled from the land
 - c. Realize their sin and repent
 - d. God sends a deliverer
- G. Verse 31: the covenant of the land given to Abraham
 1. They were under the Mosaic covenant at this time
 2. Abrahamic covenant = unconditional
 3. Covenant of the law = conditional
 4. The fulfillment of the land covenant will be in the millennial kingdom
- H. Verse 33: reference to Mount Sinai
 1. The overarching theme of the Old and New Testament is that God loves you
 1. The problem with the love of God is our perception of it
 2. We don't always experience it
 - a. You can carry an umbrella so that you don't experience the love of God
 - b. Jude 1:21
- J. Rabbis: verse 39 shows a principle
 1. Their idea: God should be discovered every day afresh
 2. Have you discovered today that the Lord is God?
- K. Cities of refuge: sanctuary cities

III. Deuteronomy 4:44-5:21

- A. Deuteronomy 1-4: a review of the past
 - 1. Verse 44: second speech of Moses; regulations for the present
 - 2. The core of Deuteronomy
- B. The Ten Commandments
 - 1. 613 total commandments in the Torah: 248 positive, 365 negative
 - 2. Ten sum up all of life
 - a. First four: Godward; honor God supremely
 - b. Second six: manward; respect man affectionately
 - c. Matthew 22:37-40
 - d. Hebrew: *a decade of words, Aseret haD'varim*
- C. Verse 6: all-capital *Lord* is a special designation
 - 1. The tetragrammaton: *Yhwh*
 - 2. The ineffable, unpronounceable, holy, covenant name of God
 - 3. God staked His claim based on His name
 - a. God is separate, distinct, and transcendent from His creation
 - b. God is God, and we are not
 - c. "Don't bother to give God instructions; just report for duty" —Corrie ten Boom
- D. First commandment: God is to be worshiped exclusively
 - 1. Second commandment: God is to be worshiped correctly
 - 2. Only two sources for information about God
 - a. Revelation: God reveals Himself
 - b. Imagination: if it doesn't come from God, it's made up
- E. *Vain* (v. 11) is Hebrew word *shav*
 - 1. *To empty something of its content or meaning*
 - 2. You shall not speak God's name in a frivolous, lighthearted, or empty manner
- F. Old Testament speaks of the Sabbath ninety times
 - 1. New Testament speaks of the Sabbath fifty-five times
 - 2. It was a covenant made with the genetic Hebrew nation
 - 3. Christ is the Sabbath; He fulfilled the commandment
 - 4. You're free to keep the Sabbath
 - a. You're also free to not keep the Sabbath
 - b. All Ten Commandments are restated in the New Testament except this one
 - c. Romans 14:5
 - 5. In the New Testament, the Sabbath became a burden
 - a. Matthew 23:4; Luke 11:46
 - b. Thirty-nine regulations added
 - c. Twenty-four chapters devoted to this in the Talmud
- G. If you don't believe you're a special creation of God, then you're given to believe the imagination, not the revelation
- H. Eighth commandment (see v. 19): every society seems to believe this
 - 1. Ninth commandment (see v. 20): Proverbs 6:16-19
- J. Tenth commandment (see v. 21): set apart from all other commandments

Figures referenced: Herodotus, Corrie ten Boom

Hebrew words: qanna, Aseret haD'varim, shav

Cross references: Numbers 22:4-9; Deuteronomy 4:15-5:21; 2 Kings 18:4; Psalm 115:2-8; Proverbs 6:16-19; Ecclesiastes 3:11; Matthew 2; 22:37-40; 23:4; Luke 11:46; John 1:1; Romans 1:25; 14:5; 2 Corinthians 11:2; Hebrews 12:29; 1 John 5:21; Jude 1:21; Revelation 1-5

Topic: The Law

Keywords: image, worship, presence of God, idol, heavens, magi, art, tabernacle, jealous God, jealousy, sin cycle, covenant, Promised Land, Abrahamic covenant, Mosaic covenant, the Law, Ten Commandments, tetragrammaton, Sabbath



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|-------------------|---|
| SERIES: | 05 Deuteronomy - 2015 |
| MESSAGE: | Deuteronomy 5:21-33 |
| SPEAKER: | Skip Heitzig |
| SCRIPTURE: | Deuteronomy 5:21-33 |
| URL: | http://SkipHeitzig.com/3912 |

MESSAGE SUMMARY

As we finish Deuteronomy 5, we discover that the trouble isn't with God's law; the trouble is that we are fallen people who cannot keep the law, no matter how righteous we think we are. In this special Communion message, we learn how to use the law as a compass to point to Jesus Christ, who was made "to be sin for us, that we might become the righteousness of God in Him" (2 Corinthians 5:21).

DETAILED NOTES

I. Introduction

- A. The keeping of the Ten Commandments has always been the problem
- B. How do we keep God's law?
- C. Matthew 19:16-22; Mark 10:17-22; Luke 18:18-23
 - 1. Jesus was either saying, "I'm no good" or "I am God"
 - 2. None of us can say what the young man said
- D. It is important to realize they are called *commandments*
 - 1. They are not ten suggestions or great ideas
 - 2. In Hebrew
 - a. *The decade of words or the ten words*
 - b. *Aseret haD'varim*
- E. The last commandment is markedly different from the previous commands
 - 1. Other commandments dealt with outward action
 - 2. This one has to do with inward attitude
 - 3. God's law isn't just to govern the outward actions, but what goes on in the place nobody sees

II. Deuteronomy 5:21-33

- A. Covet (v. 21) means *yearn*
 - 1. This is the commandment that revealed to Paul that the law of God is much more profound and pervasive
 - a. Romans 7:7-9
 - b. Matthew 5:21-22, 27-28
 - 2. Most people live with a relative righteousness
 - a. "I'm basically a good person"
 - b. There's a difference between our definition collectively of *good* and God's definition divinely of *good*
 - c. There's only one good: God
- B. There were two sets of commandments
 - 1. The set Moses destroyed

- a. Cut out of rock and written on both sides by God
 - b. Exodus 32:15-16, 19
 - 2. The second set was kept in the ark of the covenant
 - a. Ancient Jewish legend
 - I. All Ten Commandments were written on each tablet
 - II. Another legend: each tablet had five commandments
 - b. First four written on one; second six written on the other
 - I. Two classifications of commandment: first four are God-ward; second six are man-ward
 - II. Supreme devotion to God; sincere affection for others
 - III. Revere God; respect people
 - IV. Matthew 22:37-40; Mark 12:29-31
 - V. First four are vertical; second six are horizontal
- C. At one time, there was a moral consensus in our country
 - 1. Today, right and wrong haven't been clearly defined by ultimate right and wrong
 - 2. Now the law is "Do what you think is right at the time"
- D. Setting of Mount Sinai
 - 1. Exodus 19:18
 - 2. It wasn't a beautiful sight; it was a dreadful sight
- E. Moses had seen the Lord appear; he was still alive
- F. Verse 29: if they only had the capacity to do what they promised to do
 - 1. Romans 7:14
 - 2. There's nothing wrong with God's standard
 - 3. The trouble doesn't lie within the law; the trouble lies within the heart of man
 - 4. A sacrificial system was built into the law whereby failures would be expiated
 - 5. Hebrews 9:22
- G. Job of a pastor: find out exactly what God has to say and then tell others
 - 1. 2 Timothy 4:2
 - 2. Acts 6:2-4
 - 3. Acts 20:27
 - 4. James 3:1
 - 5. Any teacher worth listening to has spent time in the text
 - 6. 2 Timothy 2:15
- H. Verse 33: the standard that no generation has fully kept
 - 1. Romans 3:20
 - 2. Galatians 2:16
- I. What purpose does the law serve believers who are under the covenant of grace?
 - 1. As a compass
 - a. God was dealing with the top ten categories of human life
 - b. Get your bearings; God wants oversight over these categories
 - 2. As a thermometer
 - a. To gauge your love for God
 - b. John 14:15, 23
 - 3. As a mirror
 - a. The law shows how dirty you really are
 - b. Brings you face to face with your guilt
 - 4. As a road sign

- a. To point to Jesus
 - b. Galatians 3:24-25
 - I. *Tutor, schoolmaster* = *paidagógos*
 - II. Points the way to the fountain
 - c. "There is a fountain filled with blood drawn from Emmanuel's veins; and sinners plunged beneath that flood lose all their guilty stains" —William Cowper, "There Is a Fountain Filled with Blood"
- J. Philippians 3:1-6
 - 1. Paul wanted to show how self-righteous he once was
 - 2. The danger of religion: self-righteousness
 - a. You have enough morality to keep you out of trouble
 - b. You don't have enough righteousness to get you into heaven
 - 3. Verses 7-10
 - a. He counted all the good things as loss
 - b. A good thing becomes a bad thing if it keeps you from the best thing
 - c. *Rubbish* (v. 8)
 - I. *Skubalon*
 - II. The excrement of animals
- K. There are only two religions/approaches to God/belief systems
 - 1. Religion of human achievement
 - a. *Do*
 - b. You earn it
 - 2. Religion of divine accomplishment
 - a. *Done*
 - b. It's finished; Jesus did it for you on the cross
 - c. It's a gift
 - 3. Your best is never good enough
- L. 2 Corinthians 5:21: the great exchange
 - 1. God treated Jesus like we deserve to be treated so that He could treat us as Jesus deserves to be treated
 - 2. Jesus is the end of the law; Matthew 5:17

Figures referenced: William Cowper

Greek/Hebrew words: Aseret haD'varim, paidagógos, skubalon

Cross references: Exodus 19:18; 32:15-16, 19; Deuteronomy 5:21-33; Matthew 5:17, 21-22, 27-28; 19:16-22; 22:37-40; Mark 10:17-22; 12:29-31; Luke 18:18-23; John 14:15, 23; Acts 6:2-4; 20:27; Romans 3:20; 7:7-9, 14; 2 Corinthians 5:21; Galatians 2:16; 3:24-25; Philippians 3:1-10; 2 Timothy 2:15; 4:2; Hebrews 9:22; James 3:1

Topic: The Law

Keywords: Ten Commandments, the law, covetousness, righteousness, morality, pastor, teacher, covenant, grace, religion, self-righteousness



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| SERIES: | 05 Deuteronomy - 2015 |
| MESSAGE: | Deuteronomy 6:1-7:3 |
| SPEAKER: | Skip Heitzig |
| SCRIPTURE: | Deuteronomy 6:1-7:3 |
| URL: | http://SkipHeitzig.com/3914 |

MESSAGE SUMMARY

We as believers need to be reminded of our deliverance from bondage; we've had an Exodus, but we frequently need a Deuteronomy, something that reminds us of where we've come from. That was the mantra of Moses throughout Deuteronomy 6, a chapter whose theme is to listen in order that you might obey.

DETAILED NOTES

I. Introduction

- A. In Deuteronomy, the Lord told His people to set up reminders
 - a. Not so that they would remember God
 - b. Displays to remember God's law
- B. Moses gave his last set of speeches in a three-week period
- C. *Deuteros* (two or second) + *nomion* (law)
 - a. Not a repetition, but a recapitulation of the law
 - b. Every generation needs to hear the story
 - c. You have a unique testimony, and you need to pass it on to the next generation
- D. We've had an Exodus, but we need a Deuteronomy
 - a. We've been delivered from bondage, but we need to be reminded of what God has done
 - b. 2 Peter 1:12-13

II. Deuteronomy 6

- A. "Fear the Lord" (v. 2)
 - a. Proverbs 1:7; 9:10
 - b. The fear of the Lord is a reverential awe that comes from a loving submission to a loving God
- B. Land flowing with milk and honey
 - a. Milk: the satisfaction that comes from the production of livestock
 - b. Honey: nectar of fruits, particularly dates
- C. Verse 4: to the Jew, perhaps the pinnacle of all passages
 - a. Verse 4 in Hebrew: *Sh'ma Yis'ra'eil Adonai Eloheinu Adonai echad*
 - b. Every orthodox Jew says this every day in every place in the world
 - c. Contrasted with the polytheistic Canaanite cultures
 - d. All-capital *Lord*: ineffable name of God, the tetragrammaton
 - e. *Elohim*
 - a. Masculine compound plural word
 - b. *Echad* = one, unity in plurality

- c. Genesis 2:24
- f. We believe in the Trinity
 - a. Tertullian: *trinitas*
 - b. Genesis 1:26-27
 - c. Isaiah 6:1-5, 8
 - d. Matthew 28:19
 - e. Though the word *Trinity* isn't found in the Bible, the doctrine is
 - f. 2 Corinthians 13:11-14
- D. Verse 5: How can you command somebody to love you?
 - a. If you see love as a noun, it makes no sense
 - b. If you see love as a verb, it makes perfect sense
 - c. When you act out love, eventually it becomes a noun
 - d. Your choice is the engine; your feeling is the caboose
 - e. The greatest commandment according to Jesus; Leviticus 19:18
- E. Proverbs 22:6
 - a. Socrates
 - b. *Chanak* = to stimulate the taste buds
 - c. By your words and behavior, stimulate your children toward godly things
- F. Frontlet: adornment, embellishment on the front of something
 - a. Phylacteries: little boxes that Jewish men wear on their heads containing Scripture
 - a. Exodus 13:1-16
 - b. Deuteronomy 4:4-9
 - c. Deuteronomy 11:13-21
 - b. Matthew 23:5
 - c. God wanted them to have His law before them as a reminder
 - a. What are your eyes fixed on?
 - b. Whatever it is shapes your worldview
- G. Doorpost (v. 9) = *mezuzot/mezuzah*
- H. Verse 11: in some Jewish homes, you'll have a prayer after the meal
- I. Parallels with our nation
 - a. Built on the freedom to worship God without the constraints of the law
 - b. Now God is systematically being ruled out of national life
 - c. From prosperity to pride to passivity to the practice of idolatry
 - a. *Massah* = testing, tempting
 - b. Exodus 17:1-7
 - d. The remedy
 - a. Diligence: Psalm 27:4; Luke 10:42
 - b. Obedience
 - c. Remembrance
- J. The Lord brought you out of the world to bring you in to a better land
 - a. God has your good in mind
 - b. He's trying to protect you
- K. Big picture of this chapter: hear and do
 - a. Hearing and doing are always together
 - b. *Listen* or *hear* implies *listening in order that I might do*
 - a. 1 Samuel 3:10

- b. Romans 10:17
 - c. Always a relationship between the ear and the heart (mind)
 - d. Proverbs 23:7
 - e. Church is one of the most dangerous places you could visit
 - a. If you hear biblical truth passively, a callous forms in your heart
 - b. There's a difference between receiving and responding
- III. Deuteronomy 7:1-3
 - A. Some consider this a problem text; it pales in comparison to the book of Revelation
 - B. Did God give a commandment He was not willing to keep? (see Exodus 20:13)
 - a. No—He was complementing what He said
 - b. *Ratsach* = *to intentionally murder for personal reasons*
 - c. *Destroy* (v. 2) = *to devote to destruction*
 - a. Righteously motivated judicial action
 - b. Genesis 9:6: capital punishment for capital offenses
 - C. Genesis 15:15-16
 - a. Sin accumulates to a level where God's wrath must eclipse His mercy
 - b. Here, a time frame of 830 years
 - a. Genesis 6:3
 - b. He is slow to anger, but He will enact judgment
 - c. The Amorites were a moral cancer that needed to be exterminated
 - d. The children of Israel failed to do this
 - D. One was saved: Rahab
 - a. Joshua 2:9-11
 - b. Hebrews 11:31

Figures referenced: Socrates

Greek/Hebrew words: deuterios, nomion, Sh'ma Yis'ra'eil Adonai Eloheinu Adonai echad, Elohim, echad, trinitas, chanak, mezuzot/mezuzah, Massah, ratsach

Cross references: Genesis 1:26-27; 2:24; 6:3; 9:6; 15:15-16; Exodus 13:1-16; 17:1-7; 20:13; Leviticus 19:18; Deuteronomy 4:4-9; 6:1-7:3; 11:13-21; Joshua 2:9-11; 1 Samuel 3:10; Psalm 27:4; Proverbs 1:7; 9:10; 22:6; 23:7; Isaiah 6:1-5, 8; Matthew 23:5; 28:19; Luke 10:42; Romans 10:17; 2 Corinthians 13:11-14; Hebrews 11:31; 2 Peter 1:12-13

Topic: Remembrance

Keywords: remember, reminder, remembrance, the Law, Trinity, love, frontlet, phylactery, Jews, Judaism, obedience, justice, judgment, murder



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|-------------------|---|
| SERIES: | 05 Deuteronomy - 2015 |
| MESSAGE: | Deuteronomy 7-8 |
| SPEAKER: | Skip Heitzig |
| SCRIPTURE: | Deuteronomy 7-8 |
| URL: | http://SkipHeitzig.com/3916 |

MESSAGE SUMMARY

Deuteronomy 7-8 touches on the topic of God's judgment and also continues the book's theme of remembrance. Just as the Israelites did, we should remember what God has done in the past so that we can march through the present and into the future, confident of His provision and love.

DETAILED NOTES

I. Introduction

- A. Most people have relegated the judgment of God to a fable
- B. In Deuteronomy 7, God brought accountability to the people living in Canaan
 - 1. Before the flood: Genesis 6:3, 5
 - 2. Genesis 15
 - a. The people had occupied the land for about 400 years at this point
 - b. Verse 16: insight into God's mercy, patience, and judgment
 - 3. It's as though God waits for a certain time until His longsuffering is exhausted and His wrath must eclipse His mercy
 - 4. At this point in Deuteronomy, it had been about 830 years
 - 5. 830 years shows the incredible patience of God
- C. Both Joshua and David were ordered to eliminate the population in Canaan
 - 1. Sometimes the only way to secure a peace is a very strong military presence
 - 2. Otherwise, you give thugs a permission slip to do whatever they want
 - 3. Rabbis saw this as righteously administered judicial execution
 - 4. Romans soldiers baptized: Luke 3:14
 - 5. Jesus and the centurion: Matthew 8:5-13; Luke 7:1-10

II. Deuteronomy 7

- A. God would deliver these nations to them, but they had a role to play
 - 1. Joint participation
 - 2. Joshua 1:3
 - 3. Ephesians 1
- B. Solomon had 700 wives and 300 concubines
 - 1. 1 Kings 11:4
 - 2. His kids were exposed and swayed because of this
 - 3. 2 Corinthians 6:14
 - a. Oxen joined together on a yoke to plow the ground
 - b. Same species, temperament, size, and energy level

- c. Missionary dating can turn into a missionary marriage
 - d. Marry a person who loves God more than they love you
- C. The Jews are a chosen people
 - 1. So are you; John 15:16
 - 2. Why would we deny God the privilege that every human being enjoys?
 - 3. If you give your life to Jesus, you'll discover that He chose you
 - 4. If you don't, then maybe you're not chosen
 - 5. Your power of choice is not negated by God's sovereign predetermination or election
- D. The Jewish people account for 0.2 percent of the world's population
 - 1. Genesis 12:2
 - 2. Israel is in the top ten most powerful nations on earth
- E. "Set His love on" (v. 7) = *chashaq*
 - 1. An emotion, affection
 - 2. God doesn't choose something because of the attractiveness of the object but because of the attentiveness of the subject
 - 3. I Corinthians 1:27-28
- F. Verse 9: God's covenant doesn't stop because it's the modern era
- G. The Israelites were kept from common diseases
 - 1. Strict dietary and hygienic laws
 - 2. *None of These Diseases* by S.I. McMillen
- H. Kadesh Barnea: Numbers 13
 - I. When you are facing a difficult time, stop and think backward
 - 1. Remember what God did in the past so that in the present, you can march into the future
 - 2. Looking backward gives you the faith to say, "God will do it again"
 - J. Verse 22: the settlement would be gradual
 - 1. Like the Christian life
 - 2. 2 Peter 1:5-7

III. Deuteronomy 8

- A. Can you recall the moment when you first received Jesus Christ?
 - 1. Revelation 2:5
 - 2. Nobody can argue with your testimony
 - 3. "Memory is the diary that we all carry about with us" —Oscar Wilde
- B. "You shall remember" (v. 2): to mark, chart, or map out
- C. The easiest thing for you to say is "I love the Lord," but how do you test it?
 - 1. The wilderness
 - 2. You need to understand the level of your commitment
 - 3. Parable of the sower: Matthew 13:20-21; Mark 4:16-17; Luke 8:13
- D. Jesus quoted verse 3 in the wilderness: Matthew 4:3-4
- E. Symptom of an imbalanced diet: swollen feet
 - 1. The manna gave them enough energy, protein, and balanced nutrition to march every day through the wilderness
 - 2. Same clothes for forty years
- F. Psalm 37:25
- G. Seven kinds of produce of the land

1. Hebrew: *Shivat Haminim*, the seven species
2. Staple of Israeli cuisine
- H. *Birkat Hamazon*
 1. The prayer after the meal
 2. A really good time to be thankful is after a meal
- I. Manna (see Exodus 16): "What is it?"
 1. Some believe the ancient phrase sounded like *manna*
 2. *Man* was an old Egyptian and Arabic term for a shrub that exudes a honey-like substance called *man*
 3. Psalm 78:25; 105:40; Numbers 11:8
- J. Are you successful? The Lord gave you the power to do that
 1. The Bible never condemns money; it condemns the love of money
 2. 1 Timothy 6:10
 3. Diligence: Exodus 20:9
- IV. Closing
 - A. Hebrews 3:7-8
 - B. If you can hear His voice, don't close off your heart
 - C. Matthew 11:28

Topic: Remembrance

Keywords: judgment, wrath, mercy, pacifism, war, peace, marriage, unequally yoked, missionary dating, predestination, election, Jews, Jewish people, God's love, the past, testimony, remember, remembrance, wilderness, trials, hardship, suffering, manna, success, money



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|-------------------|---|
| SERIES: | 05 Deuteronomy - 2015 |
| MESSAGE: | Deuteronomy 9-10 |
| SPEAKER: | Skip Heitzig |
| SCRIPTURE: | Deuteronomy 9-10 |
| URL: | http://SkipHeitzig.com/3919 |

MESSAGE SUMMARY

The Christian life—one that is fully surrendered to God—ought to be the most exciting life one can live. In Deuteronomy 9-10, Moses reminded the Israelites of God's mercy and grace toward them, and we see how God loves to take faithless people, forgive them, bless them, and use them for His glory in a grand adventure.

DETAILED NOTES

I. Introduction

- A. The Christian life should be the most exciting life one can live
 - 1. Your destination is already secure—you are going to heaven
 - 2. It was finished at the cross and paid in full
- B. Buckle up; you are going on an adventure
 - 1. Let God control it all—you do not know where the journey will take you
 - 2. Life really happens when God takes the wheel

II. Deuteronomy 9

- A. A look forward
 - 1. Looking back is valuable; we need to look back to remember
 - a. But if you live your life looking backward, you might live in the land of regret
 - b. Some people live in the land of reminiscing
 - 2. Moving on is essential; face the future
 - 3. Philippians 3:13-14
 - 4. Moses' race was almost finished; he was 120 years old at this point
- B. The Israelites heard it said, years before, that the occupants of the Promised Land were giants (see vv. 1-2)
 - 1. They used this as an excuse to not go and take the land
 - 2. They also used their children as an excuse. God gave the Promised Land to their children, and that generation was dead
- C. The Anakim
 - 1. A giant race
 - 2. Lived in the area of Hebron; in the time of Abraham, they dwelt in the land of Edom and Moab, east of the Jordan River
 - 3. It is believed they were the original occupants of the Promised Land
 - 4. Originally a Cushite tribe (same gene pool as the ancient Phoenicians)
- D. God is a trailblazer (see v. 3)

1. They were going to realize that as they walked by faith, God had gone before them and was with them
 2. "One with God is a majority" —Martin Luther
- E. The Israelites were not getting the land because they were so good, but because the current occupants were so bad (see vv. 4-5)
 1. God told Abraham this would happen; Genesis 15
 2. The Amorites, a tribe of Canaan, occupied the land for over 800 years
 - a. God was patient with them and waited for them to turn, but they did not heed the testimony
 - b. God would judge them for their wickedness
 3. This was an act of mercy and grace from God toward the Israelites
 - a. They were getting something they did not deserve
 - b. As a gift of grace, not because of them and often in spite of them, God blessed them
 - F. The Israelites were stubborn (see vv. 6-8)
 1. They had been rebellious from the very beginning of Moses' interaction with them
 2. They saw the power of God during the ten plagues, and the pillar of cloud and fire
 3. With Egyptian armies behind them, mountains and desert on both sides, and the Red Sea before them, they told Moses he brought them out in the wilderness to die
 4. After the parting of the Red Sea, they were upset because there was no food or water, and continued to get angry at God time and time again (see v. 8)
 - G. It is better to be in the desert with God than anywhere else without Him
 1. The disciples learned this lesson with Jesus on the Sea of Galilee (see Matthew 14:22-33; Mark 6:45-52; John 6:15-21)
 2. It is the safest place to be
 - H. People think that if they see a miracle, it will help them believe
 1. Unbelief settles in quickly
 2. The people who sought to crucify Jesus were once dazzled by His miracles
 - I. When Moses went to the mountain to receive revelation from God, the people resorted to their imagination (see vv. 10-12); reference to Exodus 32
 1. There are only two sources of information about God: revelation and imagination
 - a. Revelation
 - I. True
 - II. God has spoken
 - b. Imagination
 - I. False

- II. People speaking on behalf of God, negating what He has said about Himself
- J. When Moses returned from the mountain, the people had grown tired of waiting for him and made their own god
 - I. They were an object of God's wrath at this point (see vv. 13-14)
 - a. God had not changed
 - b. They had changed; their hearts had changed
 2. God told Moses to move out of the way; He was going to blot them out and start fresh with just him
 - a. This sounds similar to the promise God made with Abram: He would take him, one man, and make a huge nation
 - b. This forced Moses to his knees, to pray for the people and ask God to forgive them
 - c. He asked that God blot him out instead. This was a test for Moses, and he passed
 - d. Also very similar to Satan's temptation of Jesus
- K. Moses came down from the mountain, and, seeing that the people had sinned by making the golden calf, threw the tablets of the covenant on the ground (see vv. 15-17)
 - I. This is symbolic, because the people had already broken the terms of the covenant
 2. The tablets were broken because the covenant was broken
- L. Aaron, the head of the priesthood, went along with the whole thing (see vv. 18-20)
 1. How is it possible for someone who is used by God to fall?
 2. Even those in high positions are human and have a human nature
 3. Jesus spoke about seeds that fall on shallow, rocky soil: they grow fast, but there are no roots and they fall away under persecution (see Matthew 13:1-23; Mark 4:1-20; Luke 8:4-15)
 4. Jesus also said not to be quick to judge among believers
- M. Moses took the calf and burned it, throwing the ash into the brook (see v. 21)
 1. This was the brook they drank from; ashes in their water would have made them sick, just as our sin makes God sick
 2. Their sin then became their waste
 3. Moses went on to remind them of other instances when they provoked the Lord's wrath: Exodus 17 and Numbers 11 (see vv. 22-23)
 4. Moses prayed for the people, asking God to forgive them (see vv. 24-29)
 5. There are different kinds of prayer
 - a. Praise and worship comes easy: God is good, and praise comes naturally
 - b. Personal petition is prayer for yourself; we are self-centered and self-aware
 - c. Intercession is different from worship and personal petition

- I. It is laboring in prayer for someone else
 - II. It is forgetting yourself and focusing on others
 - III. If you pray like this, you will realize that there are others with greater needs than yours
 - d. Get involved in the prayer aspect of ministry, so that you may share and be a blessing to others
- III. Deuteronomy 10
- E. God gave them a second chance: a second set of stone commandments (see vv. 1-4)
 - 1. He renewed the covenant they broke
 - 2. They were instructed to put the tablets in the ark of the covenant along with a pot of manna and Aaron's rod that budded in the wilderness
 - F. The ark had a lid called the mercy seat, which was sprinkled with blood
 - 1. God would meet with them where the blood had been shed
 - 2. The new covenant is made by the shedding of Jesus' blood
 - G. The Levites did not get any land (though they would get cities), because the Lord would be their inheritance (see vv. 5-9)
 - H. The Lord cannot be bribed (see vv. 10-17)
 - 1. The circumcision of the male was a symbol for the covenant (see v. 16)
 - a. Serve the Lord with all your heart
 - b. Do not be stubborn any longer
 - 2. God loves you because He is love, not because you are loveable
 - a. God's love centers on His nature
 - b. Grace is favor given to unfavorable people
 - I. The fear of the Lord (see vv. 18-21)
 - 1. The phrase "fear the Lord" is found about fifty times in the Bible
 - 2. It's a worldview, a healthy anxiety that you will displease God
 - 3. *Yirat Yahweh* means a reverent awe that produces a humble submission to a loving God
 - 4. The beginning of wisdom (see Proverbs 1:7; 9:10)
 - J. God multiplied the Hebrews from seventy people to between two and three million at this time (see v. 21)
 - 1. They had been faithless, but God had been faithful
 - 2. We are all unworthy, but He grants us mercy and favor

Figures referenced: Batista, Fidel Castro, John Kennedy, Martin Luther

Hebrew words: *Yirat Yahweh*

Cross references: Genesis 15; Exodus 17; 32; Numbers 11; Deuteronomy 9-10; Proverbs 1:7; 9:10; Matthew 13:1-23; 14:22-33; Mark 4:1-20; 6:45-52; Luke 8:4-15; John 6:15-21; Philippians 3:13-14

Topic: Idolatry

Keywords: ark of the covenant, grace, mercy, stubbornness, intercession, fear of the Lord, second chance, idolatry



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| SERIES: | 05 Deuteronomy - 2015 |
| MESSAGE: | Deuteronomy II |
| SPEAKER: | Skip Heitzig |
| SCRIPTURE: | Deuteronomy II |
| URL: | http://SkipHeitzig.com/3921 |

MESSAGE SUMMARY

The laws of God are laws for life; they aren't given to us to restrict us, but to benefit us and show us God's love. Making our way through Deuteronomy II, we learn that our relationship with the Lord supersedes regulations and rituals, and we see how God, through Moses, lovingly reminded the Israelites of just how much He cared for them and wanted the best for them.

DETAILED NOTES

IV. Introduction

- . Moses spoke to a new generation of Israelites
 - A. He would never enter the Promised Land
 - B. He gave a recap of the Law for the new generation
 - C. The Law was given from a loving God to His people
 - 1. Many people feel the Law is God's way of restricting us
 - 2. It is to benefit us
 - D. A relationship of God
 - E. "The essence of sin is rebellion against divine authority" —A.W. Tozer
 - 1. It begins by a misplacing of divine priorities
 - 2. The priority is that of love of the Father (see v. 5; Matthew 22:37; Mark 12:30)
 - 3. Obedience to God (see John 14:15)
 - F. Once Jesus has your heart, He has your obedience

V. Deuteronomy II

- . Moses was not speaking to their children, because they had not seen the miracles their parents had seen (see vv. 1-7)
 - 1. God will use your example to speak to your children
 - 2. Rebellion in the tents of Israel (see Numbers 16)
 - a. They were trying to create division in Israel
 - b. God opened the earth and swallowed them into it
 - c. Korah, Dathan, and Abiram believed they should have more prominence like Moses and Aaron
 - d. David's son Absalom did the same thing (see 2 Samuel 15:1-10)
 - e. Some people in the church may wish to be more visible
 - 1. All the parts of the body are important and necessary

- II. I Corinthians 12:12-27
 - f. Moses did not mention Korah in this passage
 - I. Possibly because there were some descendants of Korah in the crowd
 - II. He did not want to offend them
 - III. Dathan and Abiram's entire family was swallowed by the earth, so none of their descendants would have been present
- 3. What have you seen the Lord do in your life?
- 4. Every one of us needs to personally experience God
 - a. 2 Peter 1:16; 1 John 1:1
 - b. What must it have been like for Peter and John to realize Jesus was God?
- A. Moses welcomed them to the land (see vv. 8-12)
 - 1. Obedience brings strength
 - 2. Different from the land of Egypt
 - a. They had to get their water by foot (see v. 10)
 - b. When the Nile River flooded, they would divert it into canals
 - c. Diversions were pumped by foot
 - 3. A land of hills and valleys
 - a. 70 percent of the bodies of water in the area do not empty into the ocean
 - b. They empty into the Sea of Galilee and the Jordan River, which in turn empties into the Dead Sea
 - c. There is no outlet; the water just evaporates
 - d. They depend on rainfall for everything
 - e. We want to be poured on by the Lord instead of pumping everything up ourselves
 - f. The eyes of the Lord
 - I. Anthropomorphism
 - I. *Anthro* = *man*
 - II. *Pomorphism* = *a statement*
 - II. 2 Chronicles 16:9; Proverbs, 5:21
 - III. Colorful anthropomorphism so the people would understand
 - IV. God is always aware, always caring
 - 4. It is God's land that He gave to Abraham (see Genesis 12:7; Leviticus 25:23)
- B. Some think that because Israel did not obey God, they no longer have a right to the land (see vv. 13-14)
 - 1. Romans 11:1-2, 11-12
 - 2. Two covenants settle the issue
 - a. God's covenant to Abraham
 - I. Unconditional
 - II. God promised Abraham his descendants would get the land no matter what

- b. Mosaic covenant
 - I. Conditional
 - II. If they did not obey God, He would not bless the land
 - III. He would kick them out
 - 3. How do these covenants reconcile?
 - a. God has unconditionally given them that piece of real estate, but their tenure is conditional on their obedience
 - b. Because God made a promise to Abraham, He will bring them back once they obey Him again (see Isaiah 11:11)
 - C. Do not turn to idol worship (see vv. 15-17)
 - 1. The land in Canaan would hold an attraction for false worship systems
 - 2. The Canaanites believed that an act that lent itself toward fertility was a way to honor their gods and prosper their homes, crops, and livelihoods
 - 3. This religion would be attractive to the Israelites because of the sexual component
 - 4. God warned them that if they turned to idol worship, He would not send rain to bless their land
 - D. The truth of God should govern how you think and what you do (see vv. 18-19)
 - E. Borders of the land (see vv. 20-24)
 - F. God went before them (see v. 25)
 - G. If they obeyed God, He would bless them (see vv. 26-32)
 - 1. They were to perform a ritual when they entered the land
 - 2. Mount Gerizim
 - a. More fruitful
 - b. Gentler slope
 - 3. Mount Ebal
 - a. Barren
 - b. Intense slope
- VI. Closing
- . We need the constant exposure to God's Word
 - A. We soon forget, but if we study, He will use it to build our foundation

Figures referenced: A.W. Tozer

Cross references: Genesis 12:7; Leviticus 25:23; Numbers 16; 2 Samuel 15:1-10; 2 Chronicles 16:9; Proverbs 5:21; Isaiah 11:11; Matthew 22:37; Mark 12:30; John 14:15; Romans 11:1-2, 11-12; 1 Corinthians 12:12-27; 2 Peter 1:16; 1 John 1:1

Topic: Promised Land

Keywords: the Law, rebellion, obedience, faith, God's blessing, Abrahamic covenant, Mosaic covenant, idol worship



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|-------------------|---|
| SERIES: | 05 Deuteronomy - 2015 |
| MESSAGE: | Deuteronomy 12 |
| SPEAKER: | Skip Heitzig |
| SCRIPTURE: | Deuteronomy 12 |
| URL: | http://SkipHeitzig.com/3923 |

MESSAGE SUMMARY

Deuteronomy 12 has three themes: regathering, redemption, and rejoicing. In this message, we uncover how these themes apply to believers today: we still gather to fellowship with one another and to take the Lord's Supper in remembrance of Christ's sacrifice for us.

DETAILED NOTES

VII. Introduction

- . We are thankful for what God has blessed us with
- A. Psalm 45

VIII. Deuteronomy 12

. Regathering

1. While the Israelites traveled in the wilderness, they were always together
2. They camped around the tabernacle
3. Once they entered the Promised Land, they were scattered as each tribe was issued a plot of land
4. Mandatory festivals during which they would all gather in Jerusalem
 - a. Festival of Passover
 - b. Festival of Pentecost
 - c. Festival of Tabernacles
5. As we move on in the darkening world, there is the need to regather frequently in fellowship to worship and learn (see Hebrews 10:25)
6. We ought to be good at letting our guard down with each other
7. We, as a biblical community, gather together to lift one another up, bear each other's burdens, encourage, and teach each other
8. We need a family (see Proverbs 18:1)

A. Redemption

1. Blood

- a. In ancient times in pagan worship, it was common to drink or eat animal blood
- b. It was believed that whatever character trait the animal was known for would become their character trait

2. Kosher

- a. The Jews created a system for cutting meat and draining the blood
 - b. This was because of the commandment not to eat or drink blood
 - 3. We celebrate Jesus' shed blood through Communion
 - a. We gather together to remind us of redemption
 - b. We drink and eat to remember
 - 4. When churches forsake the cross and become liberal in their thinking, they can forget that they were redeemed by blood
 - 5. Jesus told us to take Communion
 - B. Rejoicing
 - 1. The command "rejoice" is found eight times in the Law
 - 2. We are commanded to rejoice because it is a choice
 - 3. Paul wrote the book of Philippians while he was in prison
 - a. Joy is mentioned twelve times
 - b. He chose to rejoice
 - c. Philippians 4:11
 - 4. Rejoice in the Lord always (see Philippians 4:4)
- IX. Closing
- . "Our happy God should be worshiped by a happy people; a cheerful spirit is in keeping with His nature" —Charles Spurgeon
 - A. We are happy because of what He has done for us

Figures referenced: Charles Spurgeon

Cross references: Psalm 45; Proverbs 18:1; Hebrews 10:25; Philippians 4:4, 11

Topic: Communion

Keywords: tabernacle, Promised Land, festivals, Festival of Passover, Festival of Pentecost, Festival of Tabernacles, fellowship, worship, community, encourage, blood, kosher, pagan, Communion, redemption, rejoice



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|-------------------|---|
| SERIES: | 05 Deuteronomy - 2015 |
| MESSAGE: | Deuteronomy 13-14 |
| SPEAKER: | Skip Heitzig |
| SCRIPTURE: | Deuteronomy 13-14 |
| URL: | http://SkipHeitzig.com/3931 |

MESSAGE SUMMARY

In God's value system, there's something worse than physical death—spiritual death. This is why, throughout Scripture, the Lord frequently hangs out signs to warn us about false prophets who try to steer us away from His truth. In these chapters, we look at God's warning sign to the Israelites, as well as His principles for them concerning dietary regulations and tithing.

DETAILED NOTES

- X. Introduction
 - . Many people have predicted the date and time of the end of the earth
 - A. There are always false prophets teaching false messages
- XI. Deuteronomy 13
 - . God cares enough to warn us about false prophets
 - A. It is wrong to assume that everything you hear in the church is true
 - B. Polemics
 - 1. Books in the New Testament that are warning books
 - 2. Galatians, 2 Peter, Jude
 - C. False prophets may have the same vocabulary that you have, but not the same dictionary
 - D. Spiritual death is worse than physical death
 - E. Tolerance is no virtue
 - 1. If you are giving someone eternal directions, make sure you are giving the right directions
 - 2. You do someone a disservice by not telling them the correct thing
 - F. God told the Israelites to put false prophets to death so that they would not corrupt Israel
 - 1. Old Testament practice so the nation would not turn away from God
 - 2. This is not a New Testament practice
 - G. When you see the force, find out the source (see 1 John 4:1)
 - H. As we move to the end of days, more and more false prophets will appear
 - I. Test to detect false teachings
 - 1. Test of character (see Matthew 7:20; Galatians 5:22-23)
 - a. Fruit of the Spirit is the character of Christ produced by the Spirit of Christ in the life of a follower of Christ

- b. Is there humility and godliness?
- 2. Test of creed
 - a. What is their message?
 - b. Galatians 1:6-8
 - c. *Anathema* = a cursed thing
- 3. Test of converts
 - a. What is the result?
 - b. What is this teaching doing for them?

XII. Deuteronomy 14

- . We are the children of the living God (see 1 John 3:1)
 - 1. To be called a child of God is a great honor
 - 2. Responsibility to act a certain way in the world
- A. God told the Israelites not to injure or mutilate themselves as an act of worship to Him (see vv. 1-22)
 - 1. 1 Kings 18:25-29
 - 2. This was a form of pagan worship
 - 3. Martin Luther crawled up the steps in Rome to show his devotion to God
 - 4. *Penitentes* = religious society in Spanish-American communities of the southwestern United States who practice self-whipping and other forms of penitential torture, particularly during Holy Week
 - 5. God regards you as a special treasure
- B. Diet (see vv. 3-21)
 - 1. God wants to govern every aspect of your life, and He has the right to do that
 - 2. These regulations applied to the Israelites as they went into their land
 - 3. They are not for us to observe
 - 4. These restrictions were not just rituals
 - 5. God knew that certain animals could carry certain bacteria, disease, etc.
 - 6. Clean and unclean
 - a. Clean animals had cloven hooves and chewed cud
 - b. They could eat all fish that had scales and fins
 - c. They could eat all clean birds (non-carnivorous)
 - d. They could not eat creeping things
 - e. They could not eat any animal that died of itself
 - I. Because of kosher laws
 - II. But they could give it to the alien that lived with them or sell it to a foreigner
 - f. They could not boil a kid goat in its mother's milk
 - I. A pagan practice
 - II. A fertility worship practiced in Canaan
 - III. The Jews have based their practice of keeping meat and dairy separate on this verse (see Matthew 23:24)
- C. Tithing (see vv. 22-29)

1. Agricultural tithe
2. Adoration tithe
 - a. A thanksgiving feast offering to the Lord
 - b. They would take a portion of their harvest and eat it as a way to show thanks to God
3. Aaronic tithe
 - a. Tithe was in effect long before Moses was even born (see Genesis 14:18-20)
 - b. To take care of the priesthood
4. God owns 100 percent of what we have and earn
5. There is no limit in the New Testament on the amount of tithing
6. The Scriptures say not to tempt or test the Lord
 - a. But He challenges us to test Him in one area: tithing (see Malachi 3:10)
 - b. We can never out-give God

XIII. Closing

- . Trust the Lord and see what He will do in your life
- A. Consider that He has your best interest in mind, even if you cannot see it

Figures referenced: Martin Luther, Penitentes

Greek words: anathema

Cross references: Genesis 14:18-20; 1 Kings 18:25-29; Malachi 3:10; Matthew 7:20; 23:24; Galatians 1:6-8; 5:22-23; 1 John 3:1; 4:1

Topic: The Law

Keywords: false prophets, polemics, spiritual death, mutilation, worship, diet, kosher, tithe



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|-------------------|---|
| SERIES: | 05 Deuteronomy - 2015 |
| MESSAGE: | Deuteronomy 15-16 |
| SPEAKER: | Skip Heitzig |
| SCRIPTURE: | Deuteronomy 15-16 |
| URL: | http://SkipHeitzig.com/3935 |

MESSAGE SUMMARY

Much of what Jesus quoted from the Old Testament came from the book of Deuteronomy; it's an important book of the Law, and we can clearly see connections between the old and new covenant in these chapters before us. As we look at more regulations for the Israelites' personal lives and public feasts, we see that God's pardon, participation, and provision—as celebrated in the feasts of Passover, Pentecost, and Tabernacles—are available to us today through Christ.

DETAILED NOTES

XIV. Introduction

- . Moses is considered by many to be the most influential Jewish person in all history
- A. He is quoted in the New Testament more than any other author of the Old Testament
- B. Deuteronomy contains his sermons
- C. Jesus' life was saturated with content from Deuteronomy
 - 1. Man does not live on bread alone (see Deuteronomy 8:3; Matthew 4:4; Luke 4:4)
 - 2. Do not tempt the Lord (see Deuteronomy 6:16; Matthew 4:7; Luke 4:12)
- D. Daily Jewish prayer
 - 1. Deuteronomy 6:4
 - 2. *Sh'ma Yis'ra'eil Adonai Eloheinu Adonai echad*
 - 3. Prayed every morning and evening

XV. Deuteronomy 15

- . *Shemittah* = a letting drop, a (temporary) remitting (see vv. 1-2)
 - 1. Release
 - 2. Jonathan Cahn, *The Harbinger*: he believes the *shemittah* refers to the United States and the end of the world
 - 3. Refers to farming
 - a. Farmers were to plant for six years
 - b. In the seventh year, the land is to rest
 - 4. Also refers to the release of debts
 - 5. A way for God to bring the community together and take care of the poor
 - 6. Part of the Sabbath laws

- a. The Sabbath is the only commandment that is not referred to in the New Testament covenant
 - b. Seventh year was a year of trusting
- A. The number seven appears in the Bible many times
 - 1. Jacob worked for Laban for seven years for Leah and then another seven for Rachel (see Genesis 29:16-28)
 - 2. Pharaoh had numerous dreams involving the number seven (see Genesis 41:1-7)
 - 3. The book of Revelation is filled with the number seven
 - 4. It is the number of completion
 - a. Not perfection
 - b. When seven runs its course, eight is a new beginning
- B. When the Israelites did not keep these commandments, God removed them from the land to allow it to rest (see vv. 3-6; 2 Chronicles 36:15-21)
- C. Generosity to the poor (see vv. 7-11)
 - 1. God told them not to despise the poor but to be generous
 - 2. He knew there would always be poor among them (see Matthew 26:10; Mark 14:7; John 12:8)
- D. If they defaulted on a loan, they could become indentured servants to pay it back for up to six years (see vv. 12-18)
 - 1. Sometimes the servant would become loyal to the master and decide to remain a servant after the six years were up
 - 2. When this happened, the master would pierce the servant's ear to show that they were serving loyally and would become their servant forever
 - a. Earmarked
 - b. Showed that the servant worked not out of poverty, but out of love and loyalty
 - c. Psalm 40:6-8 is a reference to this practice
 - 3. In the New Testament, almost half of all people in the Roman Empire were slaves
 - a. Paul encouraged the slaves to be the best slaves they could be
 - b. This can encourage us to be the best employees we can be
 - c. Paul began all of his letters by stating he was a servant of Christ
 - d. *Doulos* = a slave
 - e. Jesus redeemed us and set us free from the slavery of sin (see John 15:15; 2 Corinthians 6:19-20)
 - 4. When we come to Christ as a slave, we end up a friend
 - a. We cannot pay off our sin debt
 - b. We come to Him in poverty (see Matthew 5:3)
 - c. He is always seeking the second relationship of friend
- E. The law of the firstborn animals (see vv. 19-23)
 - 1. The place which God chooses
 - 2. God does not want our castoffs

XVI. Deuteronomy 16

- . Three feasts observed by the Jews
 1. Revolved around agriculture
 2. God wants your work to become a place you worship
- A. The Passover (see vv. 1-8)
 1. *Pesach* = Passover
 2. Remembrance of the coming out of Egypt
 3. Escape from the plague of the death of the firstborn (see Exodus 11)
 4. Originally two festivals: Feast of Unleavened Bread and Passover
- B. Pentecost (see vv. 9-12)
 1. *Shabua* = weeks
 2. Fifty days after Passover
 3. The church was born on Pentecost (see Acts 2:1-13)
 4. God commanded that this be a celebration
 - a. As a wedding march
 - b. A joyful noise
 - c. When the action is put before the feeling, you obey God's directive and it changes your attitude
- C. Feast of Tabernacles (see vv. 13-17)
 1. *Sukkah* = booths
 2. They moved to an outside shelter as a reminder of God's provision
 3. Feast of Booths
 4. The eighth day of this festival is the great day of the feast
 5. Priest draws water from the well of salvation
 6. Jesus attended this festival (see John 7)
 7. Jesus is the living water (see John 7:37-39)
- D. In ancient times, the judication took place at the gates at the edge of town (see vv. 18-22)

XVII. Closing

- . Pardon: Passover
- A. Participation: Pentecost
- B. Provision: Tabernacles
- C. Have you been pardoned?
- D. You must be pardoned to participate and enjoy provision
- E. Someone has to take the judgment (see John 1:19)

Figures referenced: Jonathan Cahn

Greek/Hebrew words: *doulos*, *pesach*, *shabua*, *shemittah*, *Sh'ma Yis'ra'eil Adonai Eloheinu Adonai echad*, *sukkah*

Cross references: Genesis 29:16-28; 41:1-7; Exodus 11; Deuteronomy 6:4, 16; 8:3; 2 Chronicles 36:15-21; Psalm 40:6-8; Matthew 4:4, 7; 5:3; 26:10; Mark 14:7; Luke 4:4, 12; John 1:19; 7; 12:8; 15:15; Acts 2:1-13; 2 Corinthians 6:19-20

Topic: The Law

Keywords: release, agriculture, debt, Sabbath, generosity, poor, slave, feasts, Passover, Pentecost, Tabernacles, Booths, pardon, provision



| | |
|-------------------|---|
| SERIES: | 05 Deuteronomy - 2015 |
| MESSAGE: | Deuteronomy 17-18 |
| SPEAKER: | Skip Heitzig |
| SCRIPTURE: | Deuteronomy 17-18 |
| URL: | http://SkipHeitzig.com/3937 |

MESSAGE SUMMARY

Throughout the Old Testament, the Lord sent many prophets to the nation of Israel, but these prophets only served to train the people's ears for the Messiah, Jesus Christ. Deuteronomy 17-18 culminates in Moses' prediction of this ultimate Prophet's coming as we also learn about true sacrifice, capital punishment, and the requirements for Israel's kings.

DETAILED NOTES

XVIII. Introduction

- . Through prophecy, the Bible speaks thousands of years in advance (see 2 Peter 1:19)
- A. The value of a sacrifice is based on the value the worshiper places on God (see 1 Chronicles 21:22-26)
 - 1. David understood the value of a sacrifice
 - 2. A sacrifice that costs nothing means nothing

XIX. Deuteronomy 17

- . Offerings (see v. 1)
 - 1. The Israelites were to offer their best to God (see Malachi 1:6-14)
 - 2. It is detestable to the Lord if you do not give Him your very best
 - 3. Substitutionary atonement (see 1 Peter 1:18-19)
 - a. God gave His best for us
 - b. A Lamb without blemish and without spot
 - 4. When Adam and Eve sinned, God covered them with the skins of animals
 - a. Genesis 3:21
 - b. The lamb had to be killed, its blood shed
 - c. One lamb for one person
 - 5. At Passover, God told the children of Israel to take a lamb to mark their doorposts
 - a. Exodus 12:1-13
 - b. One lamb for one family
 - 6. Day of Atonement: one lamb for the entire nation of Israel
 - 7. Jesus, the perfect Lamb, came to take away the sins of the world (see John 1:26)
- A. Idolatry and capital punishment (see vv. 2-7)
 - 1. Idolatry threatened to destroy the nation of Israel

2. There were eighteen crimes that, according to God, necessitated capital punishment
 - a. Capital punishment was never viewed as murder
 - b. It was regarded as righteously administered judicial action
 - c. The idea of capital punishment predates Moses (see Genesis 9:6)
3. John 8:1-11
- B. Judicial system (see vv. 8-13)
 1. God established the principle of authority
 2. Without authority, there is anarchy
 3. The ultimate law back then was done by those who knew God's law
- C. Kings (see vv. 14-20)
 1. God knew even then that they would demand a monarchy (see I Samuel 8)
 2. They were not content with a theocracy
 3. They chose Saul, but this was not God's choice for them
 - a. God predicted their king would come from the tribe of Judah (see Genesis 49:10)
 - b. Saul was from the tribe of Benjamin
 4. God let them make their mistake, and then He chose David, who was from the tribe of Judah, to be their king
 - a. I Samuel 16:1-13
 - b. God sees what we do not see
 - c. Humble yourself under the mighty hand of God, and He will raise you up in His due time
 5. Horses and armies
 - a. God told them not to multiply horses
 - b. This would cause them to place their confidence in their own military strength instead of placing it in God
 6. Multiple wives and excess wealth
 - a. King Solomon violated all these laws
 - b. He multiplied horses and armies
 - I. It is estimated he had 20,000 stables for horses in Megiddo
 - II. Remains of the stables of Solomon have been discovered at the Temple Mount
 - c. Solomon had 700 wives and 300 concubines
 - I. They eventually turned him away from the Lord
 - II. The practice in that time was to gain alliances with different countries through marriage
 - III. This would cause the Israelites to place their confidence in other nations instead of in God
 7. Multiplying wealth
 - a. The king was not to multiply wealth for himself
 - b. Solomon taxed the nation so hard that he crippled it
 8. The king had to be a scholar of the Scriptures

- a. To stay humble before God
- b. King Josiah appears to be the only king who kept this prerequisite (see 2 Kings 22:8-23:3)
 - I. He discovered the book of the law
 - II. He realized the nation had walked away from it
 - III. He restored the law to Israel

XX. Deuteronomy 18

- . The Levites (see vv. 1-8)
 - 1. Three main families in the tribe of Levi
 - a. Kohathites
 - b. Gershonites
 - c. Merarites
 - 2. The Levites were given no land allotment
 - a. They were given forty-eight Levitical cities that were scattered throughout the twelve tribes
 - b. They lived in these towns, taught the law, and gave judgments at the gates
 - 3. A Levite from one of these towns could have it pressed on his heart to serve the Lord in the temple in Jerusalem
 - a. He could sell his house and keep the profit from that sale
 - b. He could go to Jerusalem and serve the Lord there
 - 4. At the time of David, the priesthood was divided into twenty-four courses
- A. Pagan sorcery (see vv. 9-14)
 - 1. God wanted them to know there is a difference between pagan sorcery and prophetic certainty
 - 2. God did not want them to be like the pagan nation they were displacing
 - 3. The worshipers of the false god Molech would sacrifice their babies by allowing them to be burnt alive in the arms of the statue
- B. Promise of a new Prophet (see vv. 15-19)
 - 1. A reference to Jesus Christ
 - 2. The Prophet (see John 1:21, 45; Acts 7:37)
 - 3. Jesus is similar to Moses
 - a. Attempts on their lives in childhood
 - I. When Moses was a child, the powers of Egypt tried to kill him (see Exodus 1:15-2:4)
 - II. When Jesus was a child, the powers of Jerusalem—King Herod—tried to kill Him, and His family fled to Egypt (see Matthew 2:13-15)
 - b. Identity
 - I. Moses left the royal court to identify himself with the Jews (see Exodus 2:11-15)
 - II. Jesus left the royal courts of heaven and came to this earth (see John 6:38)
 - c. Intercession

- I. Moses made intercession for his people (see Exodus 32:11; Numbers 21:7)
 - II. Jesus made intercession for His apostles in the wilderness (see John 17:6-19)
- d. Mediator of the covenant
 - I. Moses was the mediator of the old covenant
 - II. Jesus is the mediator of the new covenant (see Hebrews 12:24)
- e. Recognition by people
 - I. Moses was not recognized as a leader by his people until he came to them a second time
 - II. Jesus was not recognized as the Messiah by the Jews the first time He came, and He will not be recognized until He comes a second time
- 4. Jesus is the ultimate voice of God
- 5. In times past, God spoke through prophets, but now He speaks through His Son (see Hebrews 1:1-2)
 - a. Jesus is the final Word on salvation
 - b. John 1:1-14
- C. False prophets (see vv. 20-22)

Cross references: Genesis 3:21; 9:6; 49:10; Exodus 1:15-2:4, 11-15; 12:1-13; 32:11; Numbers 21:7; 1 Samuel 8; 16:1-13; 2 Kings 22:8-23:3; 1 Chronicles 21:22-26; Malachi 1:6-14; Matthew 2:13-15; John 1:1-14, 21, 26, 45; 6:38; 8:1-11; 17:6-19; Acts 7:37; Hebrews 1:1-2; 12:24; 1 Peter 1:18-19; 2 Peter 1:19

Topic: The Law

Keywords: prophecy, sacrifice, atonement, Passover, idolatry, capital punishment, authority, monarchy, theocracy, marriage, scholar, humble, Levites, priesthood, pagan, sorcery, prophet, false gods, intercession, mediator, covenant



| | |
|-------------------|---|
| SERIES: | 05 Deuteronomy - 2015 |
| MESSAGE: | Deuteronomy 19 |
| SPEAKER: | Skip Heitzig |
| SCRIPTURE: | Deuteronomy 19 |
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MESSAGE SUMMARY

Deuteronomy 19 recounts the institution of the Levitical cities of refuge, created to ensure that mankind's bent toward sin was kept in check. This chapter acts as a perfect segue into the celebration of Communion and the new covenant: Jesus is the believer's ultimate city of refuge, an avenger of blood turned kinsman-redeemer who has made us sons and daughters of God.

DETAILED NOTES

XXI. Introduction

- . The Lord's Supper
 1. The last meal Jesus shared with His disciples
 2. Jesus took an old meal and infused a new meaning
 - a. Old meal was the Passover
 - b. New meaning was that they would take the elements in remembrance of Jesus
 3. When Jesus wanted His people to remember Him, He asked them to eat a meal
 - a. He wanted them to fellowship
 - b. The early church made this a priority (see Acts 2:42)
- A. The apostles often taught using the Old Testament as their basis

XXII. Deuteronomy 19

- . Cities of refuge: Levitical cities
 1. The Levites did not have their own land allotments, but they received cities within other tribes' land allotments
 2. Forty-eight cities throughout the twelve tribes of Israel
 3. Six of these were the cities of refuge (see Numbers 35:6)
 4. Three on the eastern side of the Jordan River and three on the western side
 5. Named in Joshua 21
- A. The purpose for these cities: if a person killed someone without premeditation, he could flee to one of these cities to await trial
 1. Protection from the avenger of blood
 2. To restrain revenge and reserve judgment
 3. The accused would stay in the city until the trial or until the high priest died

- a. If the high priest died before the trial, the accused would be acquitted (see Numbers 35:25)
 - b. If the accused was found guilty, he would be turned over to the avenger of blood
- B. Avenger of blood
 - 1. *Gaal* = avenger, kinsman-redeemer
 - 2. A relative that performed a legal function
 - a. If someone in the family became so poor they had to become a slave to pay off their debts, the redeemer could buy them back from slavery
 - b. If land was lost, the redeemer could get it back
 - c. Served as the executioner if the person who committed the murder was found guilty
 - 3. The Old Testament not only dealt with outward action, but inward attitude
 - a. Hate is an attitude (see v. 11)
 - b. Matthew 5:21-22
- C. Moving land markers (see v. 14)
 - 1. Stealing from a neighbor
 - 2. Expansion of territory in a nonlegal way
- D. Witnesses (see vv. 15-19)
 - 1. For any charge, there had to be at least two witnesses
 - a. If their stories did not match, their testimony would be thrown out
 - b. If they were bribed, their testimony would be thrown out
 - c. A witness could only testify about what they had seen with their own eyes or heard with their own ears
 - 2. If someone gave a false testimony, the witness would suffer the same punishment the accused person would suffer
- E. Punishment should fit the crime (see vv. 20-21)
 - 1. A law to restrain revenge
 - 2. The punishment often exceeds the crime when you personally enact it
 - 3. Genesis 4:23-24
 - 4. In the New Testament, Jesus said the highest way to treat someone is forgiveness (see Matthew 5:38-42)

XXIII. Closing

- . The cities of refuge are ironic
 - 1. They display God's mercy
 - 2. There is no legal reason the tribe of Levi should have even existed at all
 - 3. Levi and Simeon attacked a city and committed mass murder (see Genesis 34:25-30)
 - 4. Jacob addressed this incident on his deathbed (see Genesis 49:5-7)
 - a. By justice, they should have been put to death
 - b. They did not get what they deserved

5. The Levites did not receive a land allotment, but they received scattered cities throughout Israel
- A. The cities of refuge are prophetic
 1. They display God's grace
 2. They speak of the ultimate refuge of Jesus Christ
 3. The criminal would flee to the city of refuge and be protected while the high priest was alive
 4. When the high priest died, it was as if his death atoned for the sins of the criminal
 5. Jesus is our High Priest
 - a. He could have taken revenge against us for our sins
 - b. He took the punishment on Himself

Hebrew words: gaal

Cross references: Genesis 4:23-24; 34:25-30; 49:5-7; Numbers 35:6, 25; Joshua 21; Matthew 5:21-22, 38-42; Acts 2:42

Topic: Communion

Keywords: Communion, Passover, fellowship, cities of refuge, Levites, Levi, avenger of blood, revenge, judgment, high priest, stealing, witness, false testimony, punishment, restraint, prophecy, the Law



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|-------------------|---|
| SERIES: | 05 Deuteronomy - 2015 |
| MESSAGE: | Deuteronomy 20-21 |
| SPEAKER: | Skip Heitzig |
| SCRIPTURE: | Deuteronomy 20-21 |
| URL: | http://SkipHeitzig.com/3941 |

MESSAGE SUMMARY

Can you be both a believer and a pacifist? In His Law, God anticipated that the Israelites would need to form an army to defend themselves against their enemies. In Deuteronomy 20-21, we learn that wars, like every other part of life, should be brought under the spiritual control of the Lord, and we also study other laws about crime, marriage, and children.



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| SERIES: | 05 Deuteronomy - 2015 |
| MESSAGE: | Deuteronomy 1-21 Summary |
| SPEAKER: | Skip Heitzig |
| SCRIPTURE: | Deuteronomy 1-21 |
| URL: | http://SkipHeitzig.com/3954 |

MESSAGE SUMMARY

Getting good, godly counsel during important life transitions, such as changing careers, getting married, or having kids, is necessary to ensure you are acting inside of God's will. The book of Deuteronomy is one big counseling session for the Israelites. As Skip gives a summary of Deuteronomy 1-21, we review the advice Moses gave the Israelites as they got ready to transition into the Promised Land.

DETAILED NOTES

MESSAGE SUMMARY

Obtaining godly counsel during important life transitions helps ensure you are acting inside of God's will. The book of Deuteronomy records one big counseling session for the Israelites. In this summary of Deuteronomy 1-21, Skip Heitzig reviews Moses' advice to the Israelites as they prepared to move into the Promised Land.

DETAILED NOTES

- I. Introduction
 - A. Over the period of one month, Moses gave three sermons, or counseling sessions, to the Israelites as they were in transition and getting ready to go into Canaan
 1. They would be surrounded by enemies
 2. The second generation had no memory of Egypt
 - B. *Deuteronomy* = the second law
 - C. Divided into three sermons
 1. Review of the past (chapters 1-3)
 2. Rules and regulations for the present (chapters 4-26)
 3. Being ready for the future (chapters 27-34)
 - D. This book is referred to 350 times in the Old Testament and ninety-five times in the New Testament
 - E. Jesus quoted from this book more than any other book in the Bible
- II. Review of the Past (Chapters 1-3)
 - A. Moses and the people camped on the east side of the Jordan River (see Deuteronomy 1:1)
 1. This was as close to the Promised Land as Moses got
 2. Only Joshua and Caleb were left from the previous generation
 - B. Eleven-day journey from Mount Sinai to the Promised Land (see Deuteronomy 1:2)

1. Distance was reckoned by hours and days occupied intraveling
2. Twenty miles per day on foot
3. Thirty miles per day by camel
4. Twenty five miles a day by caravan: slower pace
- C. An eleven-day journey took them forty years because of their lack of faith
- D. Moses reminded them of their lack of faith (see Deuteronomy 1:26, 31, 34; Numbers 13)
- E. It is estimated that 1.2 million people died from Sinai to the Promised Land
 1. Eighty-five deaths a day on average
 2. Seven every waking hour
 3. Romans 6:23
 4. Some people hear the promise of faith and mix it with unbelief (see Hebrews 4:2)
- F. Moses reviewed places and events from Exodus, Leviticus, and Numbers (see Deuteronomy 2-3)
 1. The tribes of Reuben, Gad, and half of the tribe of Manasseh settled east of the Jordan River (see Deuteronomy 3:10)
 2. Og of Bashan was the king of the northern area, east of the Sea of Galilee
 3. He brought armies against the Israelites and lost
- III. Regulations for the Present (Chapters 4-26)
 - A. Change from past to present tense
 - B. God does not like to be edited (see Deuteronomy 4:1-2; Matthew 5:17-18)
 1. Do not add or take away from His Word
 2. Revelation 22:18-19
 - C. Jewish confession of faith (see Deuteronomy 6:3-4)
 1. This is the *shema*
 2. Regarded by the Jews as the very essence of their religious identity
 3. The Lord is one
 - D. We as Christians believe in the trinity, but the Jewish religion regards God as just one person
 1. *Ehad* = one
 2. We believe in one God, but three distinct persons in that one Godhead
 3. Compound unity (see Genesis 2:24)
 - E. Love God and love each other (see Deuteronomy 6:5-7; Mark 12:30-31; Luke 10:27; Leviticus 19:18)
 1. All other laws hang on these two commandments
 2. Very few people keep these commandments
 - F. Teach your children to do these things (see Deuteronomy 6:5-7)
 1. Children learn by the example of their parents
 2. Proverbs 22:6

3. Stimulate the taste for God in your children
- G. They had a relationship with God (see Deuteronomy 10:12-13)
 1. He delivered them
 2. He kept them safe
 3. He instructed them to hear, do, observe, and love with all their heart
 4. Fear the Lord
 - a. Repeated fifty times in the Bible
 - b. Many modern-day believers do not have the fear of the Lord
 - c. Fearing the Lord is a wholesome respect and reverence
 - d. Reverential awe that produces a humble submission to a loving God
- H. Love and respect others (see Deuteronomy 22:1-2; 1 John 3:17)
- IV. Closing
 - A. You shall remember (see Deuteronomy 15:15)
 1. Mentioned seven times in Deuteronomy
 2. God instructed them to remember where they came from, all He had done for them, and how much He loved them
 - B. Great things are easily forgotten
 1. It happens slowly over time
 2. God does not want you to forget who we were, where we came from, and how we wandered
 3. Never forget what He has done for us

Greek/Hebrew words: ehad, shema

Crossreferences: Genesis 2:24; Leviticus 19:18; Numbers 13; Deuteronomy 1:2-2; 1:26, 31, 34; 3:10; 4:1-2; 6:3-4; 6:5-7; 10:12-13; 15:15; Matthew 5:17-18; Mark 12:30-31; Luke 10:27; Romans 6:23; Hebrews 4:2; 1 John 3:17; Revelation 22:18-19

Topic: The Law

Keywords: The Law, Promised Land, Mount Sinai, journey, faith, regulations, trinity, the Law, the law of Moses, Israel, history



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|-------------------|---|
| SERIES: | 05 Deuteronomy - 2015 |
| MESSAGE: | Deuteronomy 22-23 |
| SPEAKER: | Skip Heitzig |
| SCRIPTURE: | Deuteronomy 22-23 |
| URL: | http://SkipHeitzig.com/4024 |

MESSAGE SUMMARY

Throughout our lives, we tend to get preoccupied with our busy schedules, ignoring the needs of others. It's easy to see someone in need and say a quick prayer for them while going on our way, without giving them any physical or practical help. In this study of Deuteronomy 22-23, Skip Heitzig points out the practical examples Moses gave to the Israelites about loving others.

DETAILED NOTES

V. Introduction

- E. We do not usually think of love as a law
 - 1. We sign a marriage contract, but marriages are bound by love
 - 2. There are laws protecting children, but usually the love of the child's parent is enough motivation to care for and protect that child
- F. God commands us to love our neighbor as ourselves (see Leviticus 19:18)
- G. Love must be practical (see 1 John 3:17)
 - 1. It is human nature to get busy with our own lives
 - 2. When we see someone in need, it is easy to say a quick prayer for them, but give no practical help, thinking someone else will help them

VI. Deuteronomy 22

- . Concern for others (see vv. 1-4)
- A. There are two categories of sin
 - 1. Commission
 - a. Committing a sin against someone
 - b. Choosing to do something that will hurt someone
 - c. Misdeeds
 - 2. Omission (see James 4:17)
 - a. Failing to do something to help someone
 - b. Choosing not to get involved in helping someone in need
 - c. Miss doing deeds for people
- B. Law against men dressing as women (see v. 5)
 - 1. An abomination to the Lord (see Leviticus 18:22)
 - 2. Practice common to paganism
 - 3. God does not want us to copy what the world does

4. He wants us to be separate
- C. Birds and eggs (see vv. 6-7)
 1. God cares for the birds; how much more does He care for you? (see Matthew 10:29)
 2. Care for the environment
 3. Do not cut off your food source
- D. Building houses (see v. 8)
 1. Parapet: a low wall at the edge of a roof
 2. Designed to prevent anyone from falling off the roof
 - a. Most houses had flat roofs
 - b. The roof was like another room in the summertime
 - c. The family would go to the roof in the evenings to escape the heat
 3. Protect others
 4. Acts 10:9-16
- E. Laws of separation (see vv. 9-12)
 1. Do not sow with different seed (see v. 9; Matthew 13:24-30)
 2. Unequally yoked (see v. 10)
 - a. A donkey and an ox have unequal gaits, temperaments, and strengths
 - b. Do not be unequally yoked with non-believers (see 2 Corinthians 6:14)
 3. Tassels (see v. 12)
 - a. *Tsitsith*
 - b. Each tassel had eight threads and five knots (thirteen total)
 - c. Numeric value of *tsitsith* is 600
 - d. 613 laws in the Torah
 - e. Blue thread reminded them they were tied to God
 - f. The woman who had been ill for many years wanted to only touch Jesus' tassel and be healed (see Matthew 9:20-22; Mark 5:25-34; Luke 8:43-48)
- F. Sexual morality (see vv. 13-30)
 1. If a man detested his wife and accused her of not being a virgin (see vv. 13-19)
 - a. Her parents provided evidence of virginity: the bed sheets from the wedding night
 - b. The parents would display it in the neighborhood
 - c. They would bring it to the elders to show proof of her virginity
 - d. The husband would be punished
 - I. Forty lashes
 - II. Forced to pay one hundred shekels to the father
 - e. Joseph did not want to expose Mary when she was pregnant with Jesus (see Matthew 1:18-21)
 - f. Chastity was valued in this culture
 - I. A testament to how the daughter was raised

- II. Public display of evidence of virginity was an incentive to remain pure
 - III. Public accountability
 - 2. If a man accused his wife and she was not a virgin (see vv. 20-21)
 - a. She would be stoned to death (see John 8:3-12)
 - b. The man she committed adultery with would be stoned as well
 - 3. If a betrothed woman was raped (see vv. 23-27)
 - a. If she was raped in the city and did not cry for help, both of them were put to death
 - b. If she was raped in the city and did cry out for help, he is the one who died
 - c. If she was raped in the countryside, and no one could hear her cry for help, only he was put to death
 - 4. If an un-betrothed woman had sex with a man (see vv. 28-29)
 - a. The man had to pay her father fifty shekels and take her as his wife
 - b. He could not divorce her
 - c. Premarital sex causes many problems in a marriage
 - 5. A man shall not sleep with his father's wife (see v. 30)
- VII. Deuteronomy 23
- . Those who could not enter the assembly of the Lord (see vv. 1-9)
 - I. Men who were emasculated (see v. 1)
 - a. Pagan priests were castrated
 - b. Do not copy the ways of the pagan world
 - c. Monastic (monetary) movement
 - I. Monks wanted to remove themselves from the temptations of the world
 - II. Some would throw themselves into thorn bushes to take their attention away from their lustful thoughts
 - 2. Those of illegitimate birth (see v. 2)
 - a. Birth brought on by prostitution or incest
 - b. *Mamzer*: a bastard, child of incest
 - c. Zachariah 9:6 is the only other verse that uses this word
 - d. Born again
 - I. Some people who think they are going to heaven are illegitimate; they will not enter the kingdom
 - II. John 3:1-15
 - III. You are not a Christian unless you are born again
 - IV. Trusting in Christ alone by faith
 - 3. Ammonites or Moabites (see v. 3-6)
 - a. People groups who were a result of incestuous relationships between Lot and his daughters
 - b. King Balak of Moab hired a spiritual man to curse the children of Israel in Numbers 22

- c. This verse in Hebrew refers to male Ammonites and Moabites only
 - I. Ruth was a Moabite (see Ruth 1:16)
 - II. She is in the genealogy of King David and of Jesus
- A. Cleanliness (see vv. 9-14)
 - 1. God commanded them to perform their bodily emissions outside the camp
 - 2. This is because He wanted the camp to be holy (see v. 14)
 - 3. Otherwise, it would make the camp ceremonially unclean
 - 4. Separate water sources from waste
 - 5. "Cleanliness is next to godliness" —John Wesley
- B. Miscellaneous laws (see vv. 15-25)
 - 1. Do not send a foreign slave back to his master (see vv. 15-16)
 - a. They were required to let an escaped slave stay with them and nurture him
 - b. The entire book of Philemon is a story about this concept
 - 2. Do not bring money earned from prostitution as an offering to God (see vv. 17-18)
 - 3. Do not charge interest to your brother (see vv. 19-21)
 - a. This does not refer to a commercial loan
 - b. Personal loan to someone in distress, entering into poverty
 - 4. Vows to God (see vv. 21-23)
 - a. If you make a promise before God, such as a marriage covenant, you must keep it
 - b. Regardless of how you feel about one another
 - 5. Regarding your neighbor's crops (see vv. 24-25)
 - a. If they walked by their neighbor's fields, orchards, etc., they could take what they needed for that moment
 - b. They could not put anything in a container to take it home
 - c. Jesus and His disciples did this (see Matthew 12:1-8; Mark 2:23-28; Luke 6:1-5)

VIII. Closing

- . Are you born again, or of illegitimate birth?
- A. Are you resting on your goodness, or have you surrendered to Christ?
- B. You must lean on Jesus and what He did for you

Figures referenced: John Wesley

Hebrew words: tsitsith, mamzer

Cross references: Leviticus 18:22; 19:18; Ruth 1:16; Zachariah 9:6; Matthew 1:18-21; 9:20-22; 10:29; 12:1-8; 13:24-30; Mark 2:23-28; 5:25-34; Luke 6:1-5; 8:43-48; John 3:1-15; 8:3-12; Acts 10:9-16; 2 Corinthians 6:14; Philemon; James 4:17; 1 John 3:17

Topic: The Law

Keywords: law, marriage, sexual morality, love, paganism, rape, emasculation, illegitimate birth, cleanliness, slavery, prostitution, separation, vows



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|-------------------|---|
| SERIES: | 05 Deuteronomy - 2015 |
| MESSAGE: | Deuteronomy 24-25 |
| SPEAKER: | Skip Heitzig |
| SCRIPTURE: | Deuteronomy 24-25 |
| URL: | http://SkipHeitzig.com/4030 |

MESSAGE SUMMARY

As believers, we come across many situations in our lives that are confusing, and we may be unsure about how God wants us to handle them. In this study of Deuteronomy 24-25, Skip Heitzig points out what God says about divorce, slavery, accepting foreigners, treatment of the poor, handling disputes, and punishment for crimes.

DETAILED NOTES

IX. Deuteronomy 24

- . Divorce (see vv. 1-4)
 1. In the New Testament, the Pharisees tried to trick Jesus by referencing this passage about divorce (see Matthew 19:3-12; Mark 10:1-12)
 2. This is the only Old Testament Scripture about the proceedings of a divorce
 3. Death—not divorce—was the acceptable punishment for adultery
 4. So the reason for divorce was something short of adultery
 5. The intent of the text was not to determine what the reason for divorce was, but to give the process for divorce
 - a. If a man divorced his wife, he could not remarry her
 - b. It is to protect women from being mistreated by their husbands
 6. A woman was defiled by her husband divorcing her and her marrying another man
 - a. Matthew 5:31-32; 19:3-5
 - b. Marriage is an unbreakable covenant
 7. Targums: Jewish paraphrases of Scriptures
 - a. Made Deuteronomy 24 a commandment
 - b. Not what it was intended to be
- A. Marriage (see v. 5)
 1. The men were told to not go to war during their first year of marriage
 2. The first year was supposed to be a time when they focused on their marriage
 3. This was an adjustment period and a time for starting a family
- B. A man should not take the upper or lower part of a millstone, because he would take away the livelihood of his neighbor (see v. 6)

- C. Kidnapping/slavery (see v. 7)
 - 1. No one should kidnap and sell his brother for money
 - 2. Joseph was kidnapped by his brothers and sold into slavery (see Genesis 37:12-30)
 - 3. Punishment was death
 - 4. Human trafficking is still a huge issue in our world
- D. Leprosy (see vv. 8-9)
 - 1. In an outbreak of leprosy, the people were to do what the Levites taught them
 - 2. Leviticus 13-14
 - 3. Leprosy was the most dreaded disease of the ancient world
 - a. *Mycobacterium leprae*
 - b. Grew slowly but would eventually take over the body
 - c. Limbs were lost
 - 4. People who had it were ostracized from society (see Mark 1:40-45)
 - 5. When the Israelites came out of Egypt, Miriam contested Moses' leadership and became leprous as a consequence (see Numbers 12)
- E. Lending money (see vv. 10-13)
 - 1. When borrowing money, it was customary to provide collateral
 - 2. The person lending the money was not to go into the borrower's house to pick and choose what would be given as collateral
 - 3. Collateral was not to be kept overnight
 - a. It was usually the person's cloak
 - b. Their cloak kept them warm at night
- F. How to treat servants and foreigners (see vv. 14-15)
 - 1. We are all foreigners: this world is not our home
 - 2. We belong to the Father and are not to be of this world
 - 3. We were once captive to sin, but Jesus saved us out of this world
 - 4. Hebrews 13:2
- G. Responsibility for sins (see v. 16)
 - 1. Code of Hammurabi is similar to the laws of Moses
 - 2. In the Code of Hammurabi, it was lawful for a son to be put to death for the sins of his father
 - 3. God said everyone is responsible for their own sin
 - 4. Ezekiel 18
 - 5. Each generation is responsible for its own sins
- H. God's welfare program (see vv. 17-22)
 - 1. God told them to leave a little of their harvest for the poor, orphans, and widows
 - 2. Ruth 2:8-17
 - 3. Matthew 12:1-8; Mark 2:23-26; Luke 6:1-5
 - 4. Gave dignity to the poor
 - a. They could glean when no one was watching
 - b. They had to work to get it
 - c. They had to be involved in the labor process

X. Deuteronomy 25

- . Disputes (see vv. 1-4)
 1. God's Word is not politically correct, but practically righteous
 2. Justice should be administered swiftly
 3. The judge was part of the process
 - a. It kept the judge tender in his conscience
 - b. He didn't just render the verdict
 4. Punishment was forty lashes
 - a. They did not have a prison system
 - b. If they did something that deserved death, they were immediately put to death
 - c. Corporal punishment is healing because they received the punishment and then they healed
- A. Do not muzzle an ox when it treads on grain (see v. 4)
 1. They would put wheat on the threshing floor and the ox would walk on it to separate the grains and the chaff
 2. It would have been cruel to muzzle the ox and keep him from eating
 3. I Corinthians 9:1-18
- B. Marriage duty of a surviving brother (see vv. 5-10)
 1. Levirate marriage: law of the husband's brother
 2. If a man died, his unmarried brother was to take his wife as his own so the family name could continue
 3. *Gaal* = kinsman-redeemer
 4. Story of Ruth
 5. Matthew 22:23-32
- C. Women fighting for their husbands (see vv. 11-12)
 1. The only place in the law of Moses that mentions a graphic mutilation
 2. When man is in a fight, argument, disagreement, etc. with another man, do not take away his honor by getting in the middle of it, fighting for him, and fighting dirty
- D. Being honest (see vv. 13-16)
 1. Be above reproach in your business dealings
 2. In all your dealings, be fair and equitable
- E. Destroy the Amalekites (see vv. 17-19)
 1. They did not completely do this until 400 years later
 2. The Amalekites caused problems for Israel (see Exodus 17:8-16)
 3. The Amalekites represent the flesh
 4. We cannot have a covenant with the flesh; we must destroy it
 5. The Amalekites originally attacked from the rear
 - a. Believers who aren't in fellowship and straggle behind will be picked off first
 - b. The best place to be is the front lines

XI. Closing

- . Move toward the front lines and be involved and present

A. Even though this passage was meant for the Israelites, it is still very relevant to our lives today

Hebrew words: gaal

Cross references: Genesis 37:12-30; Exodus 17:8-16; Leviticus 13-14; Numbers 12; Ruth 2:8-17; Ezekiel 18; Matthew 5:31-32; 12:1-8; 19:3-12; 22:23-32; Mark 1:40-45; 2:23-26; 10:1-12; Luke 6:1-5; 1 Corinthians 9:1-18; Hebrews 13:2

Topic: The Law

Keywords: marriage, divorce, kidnapping, slavery, leprosy, lending money, servants, foreigners, sins, disputes, punishment, fighting, honesty



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| SERIES: | 05 Deuteronomy - 2015 |
| MESSAGE: | Deuteronomy 26-27 |
| SPEAKER: | Skip Heitzig |
| SCRIPTURE: | Deuteronomy 26-27 |
| URL: | http://SkipHeitzig.com/4041 |

MESSAGE SUMMARY

Jesus promised that all those who follow Him would have abundant life because of His grace. As believers, we believe God is good because He has blessed our lives, and if we choose to go our own way, we'll miss out on His blessings. In this study of Deuteronomy 26-27, we are reminded that faith is the entrance to the blessed life.

DETAILED NOTES

XII. Introduction

- . Moses was 120 years old at the time he delivered this message
- A. He gave the final preparation before the Israelites entered the Promised Land
- B. A covenant is an agreement, contract, or deal

XIII. Deuteronomy 26

- . Three major celebrations of the Israelite tradition
 1. Passover
 2. Pentecost
 3. Feast of Tabernacles
- A. First fruits (see vv. 1-15)
 1. Before you are allowed to be a consumer, you are to be a worshiper
 2. They were required to give the very best of their harvest, not the leftovers
 3. Jacob is the Syrian referred to in verse 5
 - a. He left Canaan and went to Syria to work for Laban
 - b. He married wives and had children
 - c. Then he wandered back to Canaan
 - d. When there was a famine, Joseph brought his father, Jacob, and all his brothers and their families to live in Egypt
 - e. Seventy people in all
 - f. Turned into several million people
 4. God brought them out of Egypt to a land flowing with milk and honey
 - a. Figurative expression
 - b. Culturally: all believers can say, "God is good"
 - c. Agriculturally

- I. Milk-flow: a time of the year when the land is lush and cows or goats are most productive
 - II. Honey-flow: a time of the year when the land is lush and the bees can probe the flowers to produce honey
 - d. Probably refers to goat's milk and date honey
 - e. Deuteronomy 11:10-11
 - f. Jesus promised that those who follow Him, although they may face trials in their lives, will have an abundant life (see John 10:10)
- 5. Testimony ends in worship
 - a. You should be able to articulate, in a short period of time, your testimony
 - I. Who you are
 - II. Where you have come from
 - III. How God has changed your life
 - b. A brief story that will create a thirst in another person's life for God
 - c. Everyone has a testimony
- 6. God wants us to enjoy the covenant we have with Him
- 7. Tithing
 - a. One of the healthiest disciplines you can enter in to as a believer
 - b. Shows your faith and reliance on God
 - c. Who owns you? If you are a redeemed person, He owns it all and He owns you
 - d. How can God be first in your life if He is last in your budget?
 - e. A 10 percent tithe is an Old Testament principle
 - f. In the New Testament, Jesus said to give freely (see 2 Corinthians 9:7)
 - g. In the Old Testament, there were three tithes
 - I. Tithe of the produce of the land
 - II. Festival tithe (see Deuteronomy 12:6-7)
 - III. Tithe for the poor (see Deuteronomy 14:22-29; 26:1-15)
 - h. A tithe should not be viewed as a burden
 - i. It is a form of worship
 - j. It should be an expression of belief
 - k. You cannot out-give God (see Malachi 3:10)
- B. The covenant (see vv. 16-19)
 - I. Many different covenants in the Bible
 - a. Edenic covenant: made by God with Adam in Eden (conditional; see Genesis 2)
 - b. Abrahamic covenant: made by God with Abraham; promised a people, land, and a blessing (unconditional; see Genesis 12:1-3)

- c. Mosaic covenant: made between God and the Israelites (conditional)
- 2. Palestinian covenant (unconditional)
 - a. The land that is the nation of Israel, promised by God
 - b. Arrangement is conditional
 - I. God promised they would stay in the land as long as they obeyed Him
 - II. They would be kicked out for disobedience
 - c. Allotment is unconditional
 - I. God promised to bring them back to their land
 - II. He forgave them when they repented

XIV. Deuteronomy 27

- . The Israelites were on the banks of the Jordan at this time
- A. God told them that when they entered the Promised Land, they were to write down the law (see vv. 1-10)
 - 1. Public announcements were written on limestone
 - 2. God told them to write His law on these stones when they got into their new land
 - 3. Code of Hammurabi
 - a. Compilation of laws that are similar to the laws of Moses
 - b. 232 paragraphs on one pillar of stone
 - 4. If they used twelve stones, they could write all of the law on them
 - 5. When you write something down, it galvanizes it in your mind and in your heart
 - a. This experience would build their root system
 - b. It would engrain the law in their minds
 - 6. They were to write very plainly
 - a. God cared that His Word was heard
 - b. Plain teaching of the Scripture
 - c. No ornate carvings or sculptures
- B. God wanted the experience to be worshipful and enjoyable
 - 1. God wants us to be worshipful
 - 2. He also wants us to have fun
- C. Blessings and curses (see vv. 11-26)
 - 1. Tribes that would bless
 - a. Simeon, Levi, Judah, Issachar, Joseph, and Benjamin
 - b. Were to stand on Mount Gerizim (mountain to the south)
 - c. Tribes that descended from Jacob's wives (Leah and Rachel)
 - 2. Tribes that would curse
 - a. Reuben, Gad, Asher, Zebulun, Dan, and Naphtali
 - b. Were to stand on Mount Ebal (mountain to the north)
 - c. Tribes that descended from Bilhah and Zilpah, who were the handmaidens given to Jacob by his wives
 - 3. This ceremony was conducted by Joshua (see Joshua 8:30-35)
 - 4. As time went on, Israel turned away from God, and the Assyrians took the ten northern tribes captive

- a. The custom of the Assyrians was to take with them the best people from the country they conquered, leaving only the poor and feeble
- b. Large populations were relocated
- c. They intermarried and turned to idol worship
- d. Because of intermarriage, there were no pure bloodlines of the tribes in that region
- e. Samaritans
- f. The southern tribes did not like the northern tribes because of their muddled bloodlines and worship of foreign gods
- g. Judea was captured by the Babylonians and did not return for seventy years
- h. In Nehemiah, we learn that they finally returned
- i. The Samaritans wanted to help rebuild, but the Judeans said no
- j. The rift deepened, and the Samaritans built a rival temple on Mount Gerizim to compete with the temple in Judea
- k. This is why Jesus needed to go to Samaria in Sychar (see John 4)

XV. Closing

- . Jesus loves all people
- A. God does not want us to live a cursed life
 - 1. He wants us to live a blessed life
 - 2. You will be cursed if you live your life according to your own way
 - 3. You will be blessed if you live your life according to His way
- B. *Makarios* = blessed, happy
- C. A blessed life begins with faith

Greek words: makarios

Cross references: Genesis 2; 12:1-3; Deuteronomy 11:10-11; 12:6-7; 14:22-29; 26:1-15; Joshua 8:30-35; Malachi 3:10; John 4; 10:10; 2 Corinthians 9:7

Topic: The Law

Keywords: covenant, celebration, first fruits, tithing, worship, testimony, the Law, Promised Land, blessings, curses, idol worship



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| SERIES: | 05 Deuteronomy - 2015 |
| MESSAGE: | Deuteronomy 28 |
| SPEAKER: | Skip Heitzig |
| SCRIPTURE: | Deuteronomy 28 |
| URL: | http://SkipHeitzig.com/4043 |

MESSAGE SUMMARY

God looks at us through rose-colored glasses, crimson with the blood of Jesus' sacrifice. He wants to pour His blessings on us and lavish us with His love. In this study of Deuteronomy 28, we learn about the blessings that come from our obedience to God, as well as the curses that stem from disobedience.

DETAILED NOTES

XVI. Introduction

- . Until a person recognizes they are a sinner, they will never see their need for a Savior
- A. We need to realize how poverty-stricken we are before we realize the answer is Christ (see Matthew 5:3; Mark 2:17)
- B. Deuteronomy points out the righteousness of God and the unrighteousness of mankind
- C. God looks at us through rose-colored glasses
 - 1. Blood of His Son
 - 2. Sacrifice He has made
- D. Deuteronomy is a series of sermons preached by Moses to the children of Israel before they entered the Promised Land
 - 1. Three sections
 - a. Review of the past
 - b. Regulations for the present
 - c. Readiness for the future
 - 2. The Law was intended to bring conviction (see John 1:17)

XVII. Deuteronomy 28

- . You cannot outrun God's blessings (see vv. 1-14)
 - 1. Conditional covenant
 - 2. The list of curses is four times longer than the list of blessings
 - a. God knew they would disobey, so He warned them in detail
 - b. Prophecy is history written in advance
 - 3. God's intention for the nation of Israel was that they would be a worldwide testament of God's grace (see v. 10)
- A. But they would be cursed if they did not obey (see vv. 15-68)
 - 1. *Shamad* = to be exterminated or destroyed
 - 2. *Abad* = to perish

3. They would be temporarily displaced from the land
 - a. Abrahamic covenant
 - I. The allotment of land
 - II. Unconditional
 - b. Mosaic covenant
 - I. The arrangement of the land, their tenure
 - II. Conditional on their obedience
4. Many great kingdoms have found Israel to be troublesome (see v. 25)
5. Because of the way agriculture was conducted in Egypt, disease was rampant (see v. 27)
6. The prophecy listed here is now the history of the nation of Israel (see 2 Kings 25)
7. You can either serve the Lord with gladness or serve your enemy with sadness
 - a. Nations fall when they are at their peak of prosperity and forget the God who blessed them
 - b. Daniel predicted the kingdoms that would oppress Israel (see Daniel 7)
 - c. Psalm 127:1
8. God knew they would disobey
 - a. In 722 BC, the ten tribes were taken captive (see Isaiah 37)
 - I. Judea was about to be overtaken, but the king submitted to God
 - II. They were saved
 - III. They kept sinning against the Lord
 - b. In 605 BC, Nebuchadnezzar overtook Egypt, the world superpower (see Jeremiah 46)
 - I. The rest of the world was easy pickings
 - II. Daniel was taken captive during this siege
 - III. God placed Daniel there to get His Word to the kings of Babylon
 - c. In 586 BC, Jerusalem was burned (see Jeremiah 52)
9. Cannibalism (see vv. 53-58)
 - a. 2 Kings 6:26-30
 - b. Lamentations 2:20-21; 4:9-11
10. God would delight in their destruction because their redemption would be sweet (see vv. 58-63)
11. If you forget your redemption and forsake your liberation, the result is oppression (see vv. 64-68)

XVIII. Closing

- . If you exercise your freedom with no regard for the law, curses will overtake you
- A. God wants us to be blessed
- B. Are you looking at the world the way God looks at you?
 - I. Through the sacrifice of Jesus

2. Wisdom
C. We have been redeemed

Hebrew words: abad, shamad

Cross references: 2 Kings 6:26-30; 25; Psalm 127:1; Isaiah 37; Jeremiah 46; 52; Lamentations 2:20-21; 4:9-11; Daniel 7; Matthew 5:3, Mark 2:17; John 1:17

Topic: Rebellion

Keywords: righteousness, the Law, blessings, covenant, prophecy, curses, obedience, disobedience, destruction, redemption



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MESSAGE SUMMARY

A relationship with God requires firsthand participation. He calls us to have faith based on the fact that He is committed to us and has shown us His grace in the past. As we study Deuteronomy 29-30, we learn that when we forget what God has done for us, we risk marginalizing our sin and turning toward corruption instead of grace.

DETAILED NOTES

XIX. Introduction

- . "Come Thou Fount of Every Blessing" by Robert Robinson
- A. God knew how prone the children of Israel were to wander, as the song states
 1. They were even more prone than the previous generation
 2. They wandered in the desert for forty years (see Numbers 13-14)
- B. They were given the choice to abide by the covenant or not

XX. Deuteronomy 29

- . Third speech given by Moses
- A. Verse 1 begins the same way Deuteronomy 1:1 begins
- B. This chapter is a summary of Deuteronomy, which is a summary of Exodus, Leviticus, and Numbers
- C. The majority of this generation had been born in the wilderness, but some of them were born in Egypt (see vv. 2-3)
 1. They remembered the signs and wonders of the God who rescued them from Egypt
 2. They remembered manna that came from heaven
 3. They remembered the water that came from the rock
- D. Firsthand participation
 1. 1 John 1:1-2; 2 Peter 1:16
 2. A real encounter with the Lord Himself
 - a. He has changed your life
 - b. He has changed your way of thinking
 3. It is possible to have an experience and not let it change you or have an impact on you (see v. 4)
 - a. The same event can happen to two people, but they can have two different experiences
 - b. The key is how it is received
- E. Their clothes and shoes had not worn out (see v. 5)

1. Moses was getting them to look at the provision of God
 2. God always promises to take care of our needs
 3. Psalm 37:25
 4. No matter what we have been through, we have been through it and are on the other side of it looking back
 5. When the mind becomes forgetful, the heart becomes ungrateful
 6. When you are grateful, you constantly see the hand of God in your life
- F. God had made them victorious (see vv. 7-8)
- G. If they kept God's commands, they would prosper (see v. 9)
1. The word *therefore* is used when the writer is making a point based on a past action
 2. God was not calling them to blind faith
 3. He told them to do this based on what He has done for them in the past
 4. In the New Testament, Jesus came to earth, died for our sins, and rose again
 - a. Therefore, He is the safest person to commit your life to
 - b. Romans 12:1
 5. It is reasonable to commit to a God who is already committed to you
- H. Today (see vv. 10-13)
1. When God enters a covenant, He gives an immediate call to action
 2. 2 Corinthians 6:2
 3. We are only guaranteed today
- I. Do not succumb to corruption (see vv. 14-18)
1. God said other religions are abominations
 2. If there is one true God, the others are false gods
 3. Wormwood is a plant that grows in the Middle East
 - a. Exudes dark green, pungent oil
 - b. *Apsinthos* = wormwood
 - c. Poison that starts in the root system can spread to the whole organism
 4. Plant the right kind of seed in your life (see 1 Corinthians 5:6)
- J. We have an infinite capacity to marginalize our sins (see vv. 19-27)
1. We are good at making excuses and saying Scripture does not apply to us (see Judges 17:6)
 2. The future generations fell further into sin than the previous ones because they thought this did not apply to them
 3. The sin cycle (see Judges 2)
 4. The land would be destroyed
- K. God keeps certain things to Himself (see vv. 28-29)
1. If He gave us all He knows, it would not do us any good
 2. God has an infinite mind
 3. God knows what we can handle
 4. He has given us enough information for what we need to know

XXI. Deuteronomy 30

- . The land allotment was unconditional, but the tenure was conditional on obedience (see vv. 1-4)
- A. Keep the Word in your heart (see vv. 5-14)
 - 1. God told them it was not complicated
 - 2. They just had to obey
 - 3. Romans 10:9
- B. Choose life over death (see vv. 15-19)
 - 1. The choice is yours
 - 2. You can choose life and blessings, or death and cursing
- C. Cling to God (see v. 20)
 - 1. Like the woman who desperately wanted to touch Jesus' cloak (see Matthew 9:18-25; Mark 5:25-34; Luke 8:43-49)
 - 2. God will not push you away

XXII. Closing

- . This generation was just beginning their new life
- A. Moses' words would either stick with them, or go in one ear and out the other
- B. Choose life with God and accept His grace

Figures referenced: Robert Robinson

Greek words: apsinthos

Cross references: Number 13-14; Deuteronomy 1:1; Judges 2; 17:6; Psalm 37:25; Matthew 9:18-25; Mark 5:25-34; Luke 8:43-49; 1 Corinthians 5:6; 2 Corinthians 6:2; Romans 10:9; 12:1; 1 John 1:1-2; 2 Peter 1:16

Topic: Grace

Keywords: covenant, wilderness, Egypt, manna, grateful, faith, corruption, abomination, false gods, wormwood, sins, life, death, grace



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|-------------------|---|
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| SPEAKER: | Skip Heitzig |
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MESSAGE SUMMARY

Living to be 120 years old, the most productive time in Moses' life was his last forty years. As we near the end of Deuteronomy, we see how Moses continued to make a difference in his old age. In his final sermon to the Israelites, he emphasized the importance of committing God's Word to their hearts and minds.

DETAILED NOTES

XXIII. Introduction

- . Old age scares a lot of people
- A. Think about what you will do to serve the Lord and prepare the younger generation

XXIV. Deuteronomy 31

- . Moses made two statements (see vv. 1-3)
 1. "I am old"
 2. "I can't do what I used to do"
 3. He began his ministry at eighty years old
 4. Most productive years of his life were his latter years
 - a. He spent the first forty years of his life in Egypt
 - b. He spent the second forty years being trained in the wilderness
 - c. He spent the last forty years really being used by the Lord
 5. At whatever age you find yourself, what you can do is significant
- A. Joshua was selected to replace Moses (see vv. 4-7)
 1. He was faithful
 - a. Faithful to God (see Joshua 24:15)
 - b. Faithful to Moses
 - I. Devoted assistant
 - II. Did not try to make a name for himself
 2. He was a man of faith
 - a. He and Caleb were the only two of twelve spies sent into the land who brought back a favorable report (see Numbers 13-14)
 - b. They trusted they would be able to take over the land because God was on their side
 3. God's work is never limited by a single leader
- B. The importance of the written Word (see vv. 8-13)

1. It is helpful to keep a journal so you can remember all God is doing in your life
 2. Even more important is reading and writing the Word of God
 3. Moses is the author of Deuteronomy
 - a. Writing was in existence
 - b. He was schooled in Egypt
 - c. He knew how to write
 4. Every seven years at the Feast of Tabernacles, a priest was to read the Law
 - a. They did not have personal copies of the Law
 - I. Writing materials were rare
 - II. In those days, people memorized large portions of the Scriptures
 - III. Psalm 119 was memorized by children
 - b. They had to journey from wherever they lived in Israel to the tabernacle, or temple in Jerusalem
 - I. Possibly a reenactment of the exodus from Egypt
 - II. Trusted God for their provision and protection
 - III. When you leave your normal schedule, it clears your head and you will be more receptive to receiving the Word of God
 5. It is important to teach the Word of God to children
 - a. They are capable of understanding
 - b. Ezra got the people together and taught them the Book of the Law (see Nehemiah 8:1-3)
- C. God told Moses the people would rebel against Him after his death (see vv. 14-17)
1. God wanted Moses to do something about what He knew would happen so that some of the people would be prevented from going astray
 2. Sleep is a euphemism for death
 - a. When Stephen was stoned to death, the Scripture says he fell asleep (see Acts 7:54-60)
 - b. Jesus referred to Lazarus as being asleep when he died (see John 11:14)
 - c. When a person dies, they look as though they are at rest
 - d. For a Christian who dies, there will be an awakening, a resurrection when the spirit reunites with the body
 - e. Speaks about the physical body, not the state of the soul
 - I. There is no such thing as soul sleep
 - II. Philippians 1:21, 23
 - III. When a person takes their last breath on earth, it is their first breath in heaven
- D. God instructed Moses to write a song (see vv. 18-22)
1. We remember songs more than we remember anything else
 2. When God's truth is set to music, it will impact others (see 2 Chronicles 20:20-23)

3. Moses wrote the song in a day
 - E. This song became a sort of anthem to the Israelites (see vv. 23-30)
 1. They sang it as they heard the Law read in Jerusalem at the Feast of Tabernacles every seventh year
 2. People committed poems, songs, treaties, and genealogies to memory
- XXV. Deuteronomy 32:1-35
- . Refreshment (see vv. 1-4)
 1. There is an enormous amount of refreshment that comes with dew (see v. 2)
 - a. It just appears
 - b. It refreshes the plant life and gets them through another day
 2. God's Word has the power to refresh the spirit just like dew
 - a. Some people overlook the most significant work of God because they are looking for something dramatic (see 1 Kings 19:9-18)
 - b. Some people are spiritual thrill-seekers
 - A. God protected the Israelites because they were the apple of His eye (see vv. 5-10)
 1. The apple is the pupil, the most sensitive part of the eye
 2. The most instinctive action of the body is to protect the apple of the eye
 - B. He covered them as an eagle (see vv. 11-13)
 1. *Nesher* = eagle
 2. These eagles build their nests in high cliffs
 - a. Offspring have nothing to live on except what the parent provides
 - b. The Lord took the children of Israel out of Egypt where they had food to eat and placed them in the wilderness where they were dependent on Him
 3. These eagles are vicious and protective of their young
 - a. They have beaks and talons that tear enemies to shreds
 - b. If a predator attempts to attack the nest, the mother will kill it
 - c. The Egyptians came after the Israelites where they thought they could not escape (see Exodus 14)
 - d. God showed them He could make a way and fiercely protected them
 4. These eagles mature slowly
 - a. They are slow in learning things, but they have to learn how to fly
 - b. The mother eagle kicks the offspring out of the nest into the air
 - c. Just before it hits the ground, the mother swoops down and rescues it on her wings and carries it back to the nest

- d. It takes a while, but it learns how to fly, and the mother is patient until it learns (see Exodus 19:4)
- C. *Yeshurun* = upright one (see vv. 13-15)
 - 1. A reference to the nation of Israel
 - 2. Jesus renamed people in the New Testament because He could see what their potential was (see Matthew 16:16-20; John 1:42)
 - 3. Term of endearment
 - 4. What He hopes they will become
- D. False gods (see vv. 15-18)
 - 1. God did not offer an alternate belief system
 - 2. He referred to demonic worship systems
- E. Gentiles provoke the Jews to jealousy (see vv. 19-21)
 - 1. Because of the grace He has extended to them
 - 2. Romans 10:19
- F. Vengeance is the Lord's (see vv. 22-35)
 - 1. This passage is referenced in Romans 12:16 and Hebrews 10:30
 - 2. Deuteronomy 19:21

Hebrew words: neshet, Yeshurun

Cross references: Exodus 14; 19:4; Numbers 13-14; Deuteronomy 19:21; Joshua 24:15; 1 Kings 19:9-18; 2 Chronicles 20:20-23; Nehemiah 8:1-3; Psalm 119; Matthew 16:16-20; John 1:42; 11:14; Acts 7:54-60; Romans 10:19; 12:16; Philippians 1:21, 23; Hebrews 10:30

Topic: Remembrance

Keywords: old age, faithful, devoted, trust, the Law, memorize, journey, tabernacle, temple, children, rebellion, death, resurrection, heaven, song, refreshment, eagle, provision, protection, potential, false gods, demonic, jealous, grace, vengeance, Israel



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MESSAGE SUMMARY

As human beings, there is something perverse in our nature that we enjoy payback, but vengeance is a temptation that we must give up to God. In a song to the Israelites, Moses advised them to let the Lord deal with those who hurt them and to choose forgiveness over vengeance.

DETAILED NOTES

XXVI. Introduction

- . The easiest reflex for us is payback
 - I. Song of Moses
 - a. Prophesied that Israel would fail
 - b. God would correct it and take vengeance on Israel's enemies
 - 2. Deuteronomy 32:34-35
 - a. Repeated in the New Testament
 - b. Romans 12:17-19; Hebrews 10:30
 - 3. How is this reconciled with Exodus 21:23-25?
 - a. Lex talionis
 - b. Civil law
 - c. Judicial level
 - d. A law given for mercy
 - I. Human tendency is to pay back more than was initially received
 - II. The Law protects from excessive payback
- A. God enacts vengeance on a personal level
 - 1. Turn the other cheek (see Matthew 5:38-41; Luke 6:27-29)
 - 2. This does not work in a judicial level
 - 3. On a personal level, let the Lord handle it
 - a. He is better at it than we are
 - b. When we leave it to Him, the result is always satisfying
- B. Vengeance is a temptation for us
 - 1. We harbor bitter feelings for people
 - 2. God tells us to bless our enemies (see Proverbs 25:21-22)
 - 3. In the Old Testament, Lamech decided he would enact vengeance (see Genesis 4:23-24)
 - a. It was always more

- b. The problem was that if someone killed another for wounding them, someone in their family would want to enact vengeance
 - c. Blood feuds between families began this way
- XXVII. Deuteronomy 32:36-52
 - . God never justifies Himself (see vv. 36-40)
 - 1. He only presents Himself (see Exodus 4:11)
 - a. He takes responsibility for both the good and the maladies people suffer
 - b. This challenges our view of God as good
 - c. If we can get past that, our faith will be unshakeable
 - d. We must trust, even though we may not understand
 - 2. He is a God of love and mercy
 - a. The world in which we live is not the world He intended for us
 - b. This world represents man's fallen state
 - c. One day He will make it right
 - A. God is a warrior (see vv. 40-42)
 - 1. When Jesus comes back, it will be as a warrior (see Revelation 19:13)
 - a. He will come back to quell the battle of Armageddon (see Zechariah 14:3)
 - b. God does not fight battles; He wins them
 - 2. Don't be God's enemy
 - a. Don't fight against Him; fight with Him
 - b. Repentance solves the problem of being at odds with God
 - B. Set your heart on God's Word (see vv. 43-47)
 - 1. 1 Thessalonians 2:13
 - 2. Welcome God's Word into your heart
 - 3. Moses wanted them to make these words the template for the Israelites' existence
 - C. Rather than skirting the issue of his mortality, Moses talked about his death to the people (see vv. 48-52)
 - 1. Develop a healthy attitude toward death
 - a. It's going to happen
 - b. Talking about getting your affairs in order is a healthy conversation to have with your family
 - c. Do not treat it as an uncomfortable issue
 - 2. If you have messy relationships, try to clear them up as soon as possible
 - 3. Have a network of people around you who can pick you up and keep you buoyant when you lose someone you love
 - 4. Make sure you are prepared to meet your Maker
- XXVIII. Deuteronomy 33
 - . Moses' last public act was to bless the children of Israel (see v. 1)
 - 1. It would have been easy to be bitter against them

- a. God tells us to choose what we know is right, even if we don't feel like it
 - b. The emotions will follow
 - 2. This chapter corresponds to Genesis 49:1-28, when Jacob gave each of his sons a blessing or curse
 - a. The order is not the same
 - b. Simeon is not mentioned
- A. Thummim and Urim (see vv. 8-9)
 - 1. We do not know exactly what these were
 - a. Perhaps a light and a dark stone used to cast lots in court cases
 - b. *Thummim* = perfections
 - c. *Urim* = region of light
 - d. Used for ascertaining the will of God
 - 2. According to the Mormon church, the Thummim and Urim are mystical glasses that allowed Joseph Smith to read reformed Egyptian hieroglyphics on the golden plates given by the angel Moroni
 - 3. This casting of lots appears in the New Testament when the apostles tried to decide who would replace Judas as one of the twelve (see Acts 1:12-26)
 - a. It was a choice between Joseph Barsabas, also known as Justus, and a man named Matthias
 - b. They cast lots to decide, and Matthias was chosen
 - I. We do not read of anything Matthias did for the ministry
 - II. It may be that the real apostle God chose was Paul
 - c. We never read of casting lots again
 - 4. How do we understand the will of God in difficult situations?
 - a. The Bible does not really speak about guidance, but it does speak about a Guide
 - I. Guidance is relational
 - II. The Holy Spirit
 - b. Focus more on the Guide and go along for the ride
 - c. If you fully trust and love the Lord with all your heart, you will not want to do bad things and will make good choices
- B. The blessing of Benjamin (see vv. 12)
 - 1. Benjamin was a favored son
 - 2. *Shoulders* could mean the shoulders of the mountains that surround the city of Jerusalem for protection
 - 3. The Temple Mount was in the tribal boundaries of the tribe of Benjamin
- C. The blessing of Joseph (see vv. 13-17)
 - 1. Joseph had two sons: Manasseh and Ephraim
 - 2. They were given some of the most fertile, productive territory in ancient Israel
 - 3. Largest territory

- D. The blessings of Zebulun and Issachar (see vv. 18-19)
 - 1. Zebulun was in the northern part of Israel
 - a. Part of it is on the sea
 - b. Probably referring to sea exploits and adventures
 - 2. Issachar was lush farmlands
 - a. Treasures hidden in the sands
 - b. Could refer to making glass
- E. The blessing of Gad (see vv. 20-21)
 - 1. Speaks of keeping a bargain
 - 2. Gad received a larger portion of land in exchange for helping their brothers settle their land first
- F. The blessing of Dan (see v. 22)
 - 1. Jacob called Dan a serpent (see Genesis 49:17)
 - 2. Moses called Dan a lion
 - 3. Dan's territory was moved to the north
- G. The blessing of Naphtali (see v. 23)
 - 1. Land was located west of the Sea of Galilee
 - 2. Mentioned in the New Testament (see Matthew 14:34; Mark 6:53; Luke 5:1)
- H. The blessing of Asher (see vv. 24-25)
 - 1. They produced much olive oil
 - a. The best oil was produced by foot
 - b. Not by crushing with stones
 - 2. The map view of this land allotment looks like a foot
 - a. A pipeline of crude oil goes right through this area today
 - b. "Let him dip his foot in oil" (v. 24)
 - 3. Asher had the strength to defend the northern border of Israel
- I. Everlasting arms (see vv. 26-29)
 - 1. God measures heaven by the span of His fingers (see Isaiah 40:12)
 - 2. He holds us in His everlasting arms
 - 3. Let Him take your cares and worries

XXIX. Deuteronomy 34

- . Who wrote this chapter?
 - 1. According to Josephus and Philo, Moses wrote this chapter before he died
 - a. He essentially wrote his own obituary
 - b. God could have given this to him
 - 2. Some believe Joshua wrote this final chapter for Moses
- A. Moses got a panoramic view of the land of Israel before he died
- B. No one knows where Moses was buried
 - 1. Except for the archangel Michael
 - 2. Satan disputed with Michael about the body of Moses (see Jude 1:9)
 - a. Perhaps he wanted to desecrate it
 - b. Perhaps he wanted to venerate it so people would worship it

- c. Perhaps this argument occurred because God has future plans for Moses
 - I. Perhaps Moses will be one of the two witnesses during the tribulation period
 - II. Revelation 11:1-14
 - C. The Israelites grieved for Moses for thirty days
 - 1. Showing one's emotions is one of the healthiest things a person can do
 - 2. When Lazarus died, Mary and Martha were angry with Jesus (see John 11:21-22)
 - a. Jesus did not rebuke them
 - b. He knew that was normal
 - 3. After thirty days, it's time to move on
 - a. Honor the memory of those who have died by remembering them
 - b. Holding on too long can be detrimental to other relationships
- XXX. Closing
- . Moses was the meekest man on earth
 - A. He was known for his humility
 - B. When the reading of the Torah is finished in the synagogue, it is a custom to recite: "Be strong, be strong, and encourage one another"

Figures referenced: Josephus, Joseph Smith, Philo

Hebrew words: Thummim, Urim

Cross references: Genesis 4:23-24; 49:1-28; Exodus 4:11; 21:23-25; Deuteronomy 32:34-35; Proverbs 25:21-22; Isaiah 40:12; Zechariah 14:3; Matthew 5:38-41; 14:34; Mark 6:53; Luke 5:1; 6:27-29; John 11:21-22; Acts 1:12-26; Romans 12:17-19; 1 Thessalonians 2:13; Hebrews 10:30; Jude 1:9; Revelation 11:1-14; 19:13

Topic: Faithfulness

Keywords: revenge, vengeance, civil law, judicial law, mercy, lex talionis, temptation, bitterness, blood feud, faith, warrior, battle of Armageddon, enemy, repentance, death, emotions, blessing, curse, casting lots, will of God, Mormon, trust, favored, sea, farmland, glass, treasures, bargain, serpent, lion, Sea of Galilee, olive oil, crude oil, worries, obituary, archangel, witnesses, tribulation, grief, humility